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Section 7

The Missionary Herald

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The Guiding Star

THE Christmas month comes round again, and still the world is in the grip of an awful war. Christmas bells sound oddly amid the cries of the conflict. "Peace on earth, good will toward men," seems an out-of-date motto to hang upon our walls. Yet if ever the Christmas message were in order, it is now; if ever men needed to think upon the way of peace and how it is to be attained, it is at this weary Christmastide. The star of hope in the dark sky is yet the star that shone over Bethlehem.

In Constantinople

THE arrival at Constantinople of Dr. Elkus, the new United States ambassador to Turkey, with his family, is reported in letters received at the Board Rooms. A reception had been tendered him at Robert College, in which the American institutions and missionaries participated. Dr. Elkus's reply to the speeches of welcome is said to have captivated his audience and to have called forth many expressions of satisfaction with the new appointment.

That life in Constantinople for the missionaries has its less happy aspects appears in the suggestion that as winter comes on and stocks of fuel and provisions become depleted, with few or no importations arriving, they realize that sooner or later the end will be reached. They are coming to have a fellow feeling for the inhabitants of besieged cities, and the stories of the experiences of peoples under such conditions have for them a more vivid interest.

Requests had come to the capital from Harpoot, Sivas, Aintab, Marash, Aleppo, Tarsus, Adana, Konia, Brousa, and Smyrna, calling for increased appropriations for relief work for the coming winter. All these places, with the possible exception of Sivas, are in financial communication with Constantinople through the banks. The prospect is of a hard and straining winter for the missionary force in Turkey; yet of an immense task to be met, to which they are settling themselves with courage and devotion.

A Welcome Rumor

RUMOR comes of an important congress of the Committee of Union and Progress in Constantinople the last week in September, at which, while justifying on the ground of public safety the acts of the government toward the Armenians, it was decided to proceed no further in that direction. Meanwhile consular reports have confirmed stories of a terrible massacre in the vicinity of Der Zor, which, if the above-named rumor be true, may be the last act in the tragic drama that for nearly a year and a half has horrified the world.

In any event, the task of saving the remnant of the Armenian people makes yet greater appeal to American generosity. It is believed that a steady pressure by this nation, involving the concerted action of all neutral countries, for permission for neutral committees of relief to enter the country would avail; and that it might serve as a deterrent from further excesses towards the Armenians and perhaps from similar treatment of the Greeks, a development already threatened. It is no time to let up in pushing relief work; rather is there call for a more insistent demand that relief work be allowed.

Lake Mohonk Conference

IN these depressing times, when Europe is fighting and America is making munitions of war, it is refreshing to think of those forces that are at work for the relief of human wrongs and woes. The thirty-fourth annual conference on the Indian and Other Dependent Peoples, held at Lake Mohonk, October 18–20, is a case in point. Bringing together, by the bountiful hospitality of Mr. and Mrs. Daniel Smiley, two hundred or more men and women from all parts of the United States, including Porto Rico and the Philippines, to discuss the claims of these various tribes and races that form a dependent part of the body politic, and to formulate a platform looking to advance in legislation and administration as to their affairs.

Among the company thus assembled were such representative personages as General Leonard Wood, of the United States Army; Dr. Samuel A. Eliot, of the United States Board of Indian Commissioners; several members of the Indian Civil Service; General Pratt, of the Carlisle School; and missionary leaders like Dr. William I. Chamberlain, of the Reformed Church; Dr. Charles L. Thompson, of the Presbyterians; and Dr. Paul de Schweinitz, of the Moravians.

If it seemed at first almost too comfortable and sequestered a spot in which to face the burdens and injustices against which many of these dependents contend, the directness of the speakers and the earnestness with which each put his case made vivid and appealing the situation he described. Though the "Century of Dishonor" may be past, it was made clear that much remains to be done before the original American has a fair chance in his native land.

The problems of under-paid teachers and poorly equipped schools which were reported from the Indian country had a familiar sound to ears that have heard the constant lament of the foreign mission fields. Apparently, despite the resources in men and money which the government is expending on its Indian wards, it has hardly developed surer or more effective policies in the field than has the missionary enterprise, in its more flexibly organized undertakings.

It was gratifying to hear from military and civil residents of the Philippines hearty though discriminating testimony as to the potential strength of the Filipinos and their progress in civilization and in racial interminglings. The Jones bill was evidently felt to be premature; a too speedy abdicating of American responsibilities in the islands.

Dr. Porter, of Pangchwang

A TELEGRAM received at the annual meeting of the American Board in Toledo brought word of the death on October 23, at his home in La Mesa, Cal., of Rev. Henry Dwight Porter, M.D., who became a missionary of the American Board in 1872. Dr. Porter's field was the North China Mission. A descendant of Jonathan Edwards and the son of a veteran home missionary in the West (Rev. Jeremiah Porter, who was the first Protestant minister in what is now Chicago), Dr. Porter was educated at Beloit College (1867), Andover Seminary (1870), and Chicago Medical College (1872). Located first at Tientsin, Dr. Porter was there associated with Dr. Arthur Smith, and they were together in 1881 in laying the foundations of the new station at Pangchwang. There for three full terms of service Dr. Porter labored, as both physician and preacher, with exceptional ability and devotion. In addition to his work with the sick and the seekers of help and teaching, he did valuable service in translating medical books, composing tracts, hymns, and sermons. Since his return to this

country, in 1901, he has watched with unflagging interest from his California home the progress of Christianity on the further shores of the Pacific, where his son, Rev. Lucius C. Porter, of Tungchow, continues his line, and where till 1911 his sister, Miss Mary H. Porter, was an honored missionary of the Woman's Board of Missions of the Interior, at Peking. He has continued to be a force in that mission, and there as here his loss will be mourned. The sympathies of a wide circle go out to his family in their bereavement.

Heroism for One's Country

THE American Board challenges Christian students of America to fill the gaps in the front line. The "service battalions" must not fall to "peace strength." These days seem to bring the missionary career more closely to the hearts of our students. The sacrifices of nations under the spirit of patriotism have proved the capacities of the human soul. Whole nations, tearless and without regret, mourn three millions of dead. Canada has sent 350,000 men into uniform, a greater proportion of her population than we enlisted during our own Civil War. Many classes of some of Canada's universities have volunteered almost to a man. In one family, mother and three daughters have all been widowed since the war began. In the training camps of England one frequently meets men who have left a wife and four young children behind them. No considerations of personal sacrifice have persuaded England's men to refuse this call of service unto death.

The older men reveal the same spirit. Men of fifty-five have sworn off ten years of their life in an effort to enter the ranks. Others have tried to hide physical disabilities that keep them from being sent to the trenches. A brave father remarked: "You fear that England will stop short because of the cost we are to pay? I can only speak for ourselves, but my wife and I have agreed that we would rather none of our five sons now in the trenches should ever return to us again, than that England should compromise in an indecisive peace." These instances can be matched by the sacrifices of our Teuton brethren. One family reports seventeen deaths in the group of immediate relatives. The spirit of nationalism has never reached such heights in history.

And What for Christ?

SUCH a spirit of heroism must stir deep thoughts in our own hearts. We who belong to the Kingdom of Christ can find no argument to make us believe that patriotism has any greater claims upon us than loyalty to Christ's Kingdom. The greatest heroism the world has ever known has been revealed in its behalf. Jesus Christ has given to men the loftiest dreams of devotion that have ever stirred the human heart.

We have a right to review our own personal lives in the light of the heroism and devotion of Europe in its hour of anguish. Do I find myself any more willing to devote my life to a great ideal in Christ's name than I did two years ago? If not, then God's greatest challenge ever issued to the human race finds me asleep. Would it not be a splendid proof of our Christian idealism if thousands of business men should reach the conviction that they would save no profits made during the war years, but would lay all their surplus earnings upon Christ's altar for relief and for the advancement of his Kingdom?

Must we not redouble our gifts and diffuse the spirit of service in greater intensity than ever before? Little New Zealand, after paying her huge war bills and sending a quarter of a million of her wage-earners to the front, has given eighteen times per capita for the voluntary relief funds what rich America has given. Reports state that England, despite the terrific drain of war costs, has given thirty times per capita what America has given to the voluntary funds for the relief of Belgium, French orphans, Serbian war widows,

etc. We have not yet reached the deepest note of our devotion or the highest peaks of our privilege.

Two Ways to Help

MISSIONARY interest is stirred and is fed by missionary information. It is impossible long to maintain an enthusiasm that is not sustained by knowledge. The reason why people are not interested in foreign missions is because they do not know about them. They do not pray or give or go because they do not care; and they do not care because they do not know. The spread of missionary information is essential if there is to be any increase in missionary zeal; if, indeed, what zeal there is shall be kept alive.

All this is familiar speech and commonplace. Here is the present application. There are two particular ways in which those who read these words can help in spreading news of the American Board. First, by stimulating the sale of the Year-Book of Missions for 1917, for ten cents a copy, with two-cent stamp for postage. It is a mine of information, most attractive in form and make-up. It will sell easily in any church where it is shown. Here is a suggestion for a Christmas remembrance. A copy of it in all our Congregational homes would insure foreign missions a place in Congregational hearts. A little effort here would go a long way towards solving the problem.

The other opportunity to help just now in spreading foreign missionary news is in forming *Missionary Herald* Clubs in the churches. If the ministers who are corporate members of the American Board would each see that there is a *Missionary Herald* Club in his church (and it would not be difficult to secure one of at least ten members at fifty cents each), within a few years it would double the subscription list and—here is the point—double our intelligent and loyal constituency. Those who read the *Missionary Herald* find in it abundant interesting and informing news; they speak enthusiastically of its value. All that is needed to win for it other readers is to get it into their hands. This is where we ask for help.

THE ANNUAL MEETING IN TOLEDO

A Great Meeting

IF ever a satisfied, uplifted, and high-hearted company of people were to be observed in this world, it was the assembly of men and women which dispersed at the close of the American Board's one hundred and seventh annual meeting at Toledo, October 27. "A great meeting," they said to one another as they exchanged their congratulations and good-bys; "a great meeting. The old Board is keeping up the succession; never were there better addresses, a higher tone of appeal, a more confident faith, or a richer spirit of fellowship than here at Toledo."

The unusually late date of the meeting prevented any report of it in the November issue of the *Missionary Herald*. The occasion is now so far past as to make impracticable any detailed account of the sessions in this December issue. We cannot forbear, however, to venture some brief paragraphs by way of note and comment here and to add in the form of an article characteristic extracts from the addresses of some of the missionary speakers. But no cold type can reproduce the devotion and enthusiasm of those days.

The Setting

NEVER has the American Board been let loose for its annual meeting in more ample or more adequate quarters. To the superb new sanctuary of the First Church, in whose spacious auditorium the main sessions were held, was added the adjoining former church building, furnishing a second auditorium, always ready for the stereopticon lectures, besides dining room, registration, rest, correspondence, and committee rooms, rooms for exhibits and for literature, for post office and

for parcels; rooms for every use and function. And in them all were attendants representing the churches of Toledo, alert to render every service and to answer every question. And they were kept busy.

The labors of the culinary department were only one notable feature of a general scheme of arrangements that was masterly. Each day of the meeting, luncheon and dinner were served to hundreds of guests, with entire satisfaction and without a hitch. So with all departments of management, down to the hanging of the maps and the lettering of the announcement posters. It was all well done. Perhaps the fact that on the Committee of Arrangements were six men who served on the similar committee when the Board met in Toledo twenty years ago in part accounts for the smoothness with which the wheels went round.

The Hospitalities

THE American Board is used to a hearty reception in the cities where it is entertained. It has come to count on that. But even to its seasoned palate the welcome of Toledo tasted particularly good. From the moment of alighting at the railroad station and being ushered into the parlor car of the street railway company for a complimentary ride to the church, to the moment of reluctant leave-taking of the hospitable homes of free-hearted Toledo, there was no doubt of the cordiality and the sincere pleasure with which the members of the Board were entertained. Moreover it appeared that all the home missionary pastors of Ohio were included among the guests of the occasion, even to the extent of provision for their transportation charges. The Art Museum, the neighboring high school, the notable public buildings of the city, were thrown open for the visitors' inspection; speakers on the Board's program were invited to lunch with the Rotary Club and the Commerce Club and to address them. The newspapers gave generous space to reporting the meeting. From the opening word of Dr. Stockdale to the closing address of Dr. Allen, Toledo made it clear that she offered, without reserve, her full life to the enjoyment and use of her foreign missionary board.

The Attendance

CONSIDERING the great enlargement of the American Board through the election of all National Council delegates to its corporate membership, whereby there are now 808 names on its roll, the attendance of members could not be said to be large, only between ninety-five and one hundred. Apparently the increase in membership is not working to a substantial increase in attendance in the year when the Board holds its annual meeting by itself. However, including the exceptionally large number of missionaries present, the home missionary pastors, and all the others whom the churches registered as their guests for the time, the number was trebled. And with the noteworthy attendance of the Toledo people, the audience at all sessions was large. It was estimated that on Thursday evening, when the big church was crowded, 1,500 were present; at no session was the floor of the house other than well filled. The response of Toledo in participating in the sessions was as marked as in welcoming her visitors. It was a large and fine assembly that the speakers had opportunity to address.

The Speaking

IT was generally said that the Board had never listened to a better set of missionary addresses than those which were made at this meeting. Perhaps the background had something to do with it. Certainly it was impressive just to see the men who had come out of the tumult of the fighting lands: Holway, from Bulgaria's capital; Stapleton, hero of Erzroom's capitulation; Smith, from Russian Tiflis and its huge relief work; Ussher, from desolated Van; the trio from Marsovan; Ryan and Riggs, from Constantinople;

and others from the battered mission outposts of Turkey.

The spiritual vision and power of the evening addresses, the glowing sermon by Dr. Atkins, the timely words of Professor Bosworth and President Fitch, and the challenge of President Moore's address, were all sustained and reënforced by the succession of brief, modest portrayals of actual conditions at the front.

These conditions, be it understood, were not all of war or distress. Turkey was not the only land to be uncovered. China and Japan, India and Africa, were brought within the panorama, with their kindling revelations of rapid advances and bewildering opportunities.

The High Moments

WHEN all was so good, there is no call to make comparisons. Yet it may be remarked that two sessions of the meeting stirred to the depths the feelings of the great audiences. One was the Wednesday morning session, with its series of addresses by the missionaries from Turkey; simple, restrained, tender as they looked back and hopeful as they looked forward; and after them the memorial service for those who had died in Turkey. Conducted by Vice-President Eaton, this service was beautifully impressive; hymns, Scripture, and prayer were all most fitting. And then the quiet reading by President White, of Anatolia College, Marsovan, of the roll of the heroic dead, American and Armenian Christians, named one after another with just the Scripture comment, "These are they that came out of the great tribulation; they shall hunger no more, neither thirst any more, and God shall wipe away every tear from their eyes." It was an uplifting and memorable moment.

The other session that made its exceptional impression was on Thursday evening. President Moore had unfolded the truth, discernible through the clash of this world war, that the desire of all nations was come in the Christ whom missions are set to proclaim. One after another three young men, an African, an Indian, and a Chinese, all fruit of the American Board's work, told in straightforward and eager words what Christianity had brought to them and what were their hopes and purposes for their own peoples. Following these voices from the fields came the testimony of four Student Volunteers, representatives of the larger group that occupied the choir seats back of the platform, as to why they had offered themselves to the American Board and what was the vision that beckoned them forth. In the audience crowding the church that evening were hundreds of young people from the Toledo churches. To them, as to all, it was a demonstration never to be forgotten.

The Devotional Spirit

AN American pastor, an Indian Christian, and a Turkey missionary led the half hours of devotion that began each day's sessions. From these periods set apart for general prayer was carried over into the crowded hours of each day the spirit of thanksgiving and of intercession which found voice at various stages of the program. The communion service on Tuesday evening, following the sermon and administered by Rev. John Gardner, of Chicago, was of quickening force to the devotional life.

The singing of the militant and courageous hymns of the church is always an exhilarating part of the annual meetings of the American Board, an influence which was enhanced by the frequent contributions of the American Board Quartet, never more acceptable in its rendering of appropriate songs than at Toledo.

The Generous Spirit

THERE was a manifest desire at this meeting to give something; to express the gratitude, joy, and hope which were stirred. It came out at the business session, when the sum of $1,400 was quickly pledged toward wiping

out a small debt on the Tank Missionary Home at Oberlin, to which allusion was made; in a movement which led at once to the securing of 110 subscriptions to Dr. J. K. Greene's new book, "Leavening the Levant," the proceeds of which it was announced were to go to Armenian relief. The next morning, in response to a motion made from the floor, the Prudential Committee was authorized to undertake to raise a fund of $25,000 to meet the emergency needs of the Philippine Mission, between $4,000 and $5,000 of the sum being pledged in connection with presenting the matter.

At the session of Tuesday evening, before the communion service, Mr. Henry H. Proctor, of the Prudential Committee, in a few earnest words of appeal, stated the case of the Board's fund for Disabled and Retired Missionaries, now amounting to $159,891.16, which it is desired to raise to $500,000. The communion offering for that fund amounted to somewhat over $300; it is hoped that individual gifts will be forthcoming of sufficient amount to forward this important fund to its goal.

The Novelties

THE program followed the customary lines of an American Board meeting; many of its items were anticipated by regular attendants. They would have missed them had they been lacking. Some new features appeared. One was the discussion of Latin America as a mission field, in which Pres. Henry C. King and Rev. Dwight Goddard reported as the Board's delegates to the Panama Congress of last year; and Mr. Charles D. Hurrey, of the International Young Men's Christian Association, urged the claim of South America upon the American Board. So strong an impression was made by these addresses that steps were taken for the appointment of a committee to inquire into the matter, and to report its conclusions to the next meeting of the Board.

Another new feature of this meeting was an address upon the Tercentenary plans of the Congregational churches, by Rev. W. W. Scudder, lately home missionary superintendent of Washington, but now secured by the National Council to assist Secretary Herring in promoting over all the country the task of this great Congregational campaign. Mr. Scudder made a ringing appeal for a revival of the Pilgrim spirit as the best memorial of the Pilgrim Fathers.

Two other visitors brought fresh messages to the meeting: Rev. J. G. Hindley, of Toronto, secretary of the Canadian Congregational Foreign Missionary Society, which makes its contributions and conducts its work through the American Board, who captivated the meeting with his cordial and brotherly spirit; and Mr. Fred B. Fisher, of New York, general secretary of the Laymen's Missionary Movement, who electrified his audience with the possibilities of rousing foreign missionary interest in the rank and file of the churches.

The Outlook

IT was a great meeting; splendid in its vision and its challenge. Now it is over, and a new year has begun. The Board reelected the former officers and members of the Prudential Committee without change. It put into their hands again the management of this great enterprise for another twelve months. How shall they administer it? How shall they advance upon last year? Not half the reënforcements then authorized for the fields were sent out, for lack of volunteers to go. Not half the opened doors reported from the fields, with appeals for permission to go forward, were entered, for lack of funds to seize the chance. Is it to be different this year? Is the spirit of Toledo to be the spirit of missions in our churches, among our people? Are we all to be willing in the day of His power?

BUGLE CALLS FROM MISSION FIELDS

THIRTY missionaries of the American Board took part in the program of the annual meeting at Toledo. They were the feature of the occasion, and that notwithstanding the high quality and the power of the more formal addresses. The cumulative effect of these missionary speeches, as they came one after the other in rapid succession, was tremendous. Over against the vision of a war-swept and destroying world, they portrayed a work of redeeming and upbuilding that was glorious to contemplate. They voiced an opportunity and a need that gripped their audiences and won sober assent.

We should like to print all those addresses, did space permit. Instead we can only reproduce extracts from some of them, representative of different fields, situations, and points of view. Let it be understood that the others were not less worthy—the other speeches and the other parts of these speeches. These excerpts are but samples. From them the reader must imagine the rest.—THE EDITOR.

Bulgaria's Future

Rev. Theodore T. Holway, of Sofia, Bulgaria

Since her liberation in 1878, Bulgaria has made phenomenal progress in education. Only five per cent of her army (universal military service) are illiterate; in the Greek army, thirty per cent; in the Roumanian, forty-one per cent. The education of her priests, however, is wholly disproportionate. Yet the state church is waking to her great opportunity, though late. She is pushing higher education for the clergy and requiring at least occasional preaching. Many priests, unable to prepare their own, use our evangelical sermons. Temperance is growing. Several bishops buy and value highly every publication from our mission press.

But materialism, irreligion, and infidelity outrun the church. Their rapid growth is a grave menace. 'Tis also a spur to us. To evangelize the Bulgarians successfully, our mission must have greater efficiency. In Bulgaria today, Sofia and Philippopolis stations are doubled in size, six large districts being without a single worker. Sofia, financial, political, and intellectual center of Bulgaria, is uniquely the Mecca of Bulgarian youth. Here they more frequently attend evangelical services than anywhere else. Therefore Sofia urgently needs a second pastor and a better equipped church plant.

Efficiency further demands new men to occupy strategic points and to repair losses through death, or through emigration in search of a living wage. The Board, doubling its grants to our Samokov schools within ten years, has greatly increased their efficiency. For the field, from which most of our converts come and to which many should return as workers, the Board's modest grant has remained stationary for twenty years. Lacking sufficient funds for training candidates, supporting preachers, or even for adequately touring the field, our work lags.

Friends, are you willing to pay the cost of putting Christ's business in Bulgaria on as efficient basis as your own? If so, the Balkan missionary future is bright with promise. If not, to Him be your answer!

Redeeming a Battlefield

W. Nesbitt Chambers, of Adana, Turkey

Some weeks ago in France there was proposed the sale and purchase of a plot of twenty-five acres in the middle of the Somme battlefield, when the conflict was the fiercest. I turned to the thirty-second chapter of Jeremiah, and read that when the armed hosts of the enemy had swept over the country and the foe was at the gates of Jerusalem, the prophet, though in prison and in chains, redeemed the field of Hanameel that was in Anathoth. He weighed out the silver for it and sealed the writing.

Today the field of Armenia, drenched with the best blood of her sons and daughters and agonizing in what, if succor is withheld, may become her death throes, is offered for redemption. Shall not American Christian benevolence, led by the constituency of the American Board, redeem the field, weighing out the silver and sealing the writing? Do you not hear that agonizing cry from the desert sweeping over the Syrian mountains and across the seas and oceans; that piteous wail of a nation in distress?

Forty Thousand Patients a Year

Edward L. Bliss, M.D., of Shaowu, China

The attendance at the hospitals at Shaowu has reached 40,000 a year, but if there were ten physicians there, instead of two, they would be unable to respond to the demands upon them. The Chinese have wonderful confidence in the missionary physician. They need better food and improved hygienic conditions even more than they do medicines or surgical operations.

The mission has long since passed the pioneer stage. After forty years of preparatory work, there is a strong body of Christians well versed in the Bible and full of faith and devotion. With fields all ripe for a rich spiritual harvest, our chief problem is now how to provide for the support of our trained native workers. All or nearly all of the Christians give something. But when the daily wage of a skilled workman is only ten cents a day, a man cannot earn enough to support his family properly, to say nothing of a contribution to the church.

Turkey's Threefold Challenge

Rev. Arthur C. Ryan, of Constantinople, Turkey

The challenge to save a remnant of the Armenian race in Turkey is imperative from the standpoint of humanity: that those people, individually and collectively, might be saved from an untimely and cruel death. They should be saved, in the second place, for the sake of Christianity in the Near East. For if Christianity in Turkey is to survive this present crisis, and if it is ever to conquer and to evangelize the peoples of the Near East, the Armenians must be saved so that the blood of their martyrs may actually become the seed of the church. Without the Armenians, Christian missionary work in the Near East would be extremely difficult and progress very slow. If for no other reason, we must hasten to save the Armenians in Turkey so that they may help to save our missions and the Moslems who are still persecuting them. In our future work for the Turks, we must have the assistance of consecrated Christian Armenians.

Temporary defeat must be turned into permanent victory. The work of

nearly a century in Turkey must not be ended by a single defeat, no matter how serious that defeat may appear to be. We must hold tenaciously to all that remains. The missionaries on the field are doing that. We here in America must prepare for reconstruction and plan for a future work which will be far more extensive than any we have had in the past.

We are challenged as never before to meet and to win Islam in her central stronghold. Whatever the great, mad war may do for the rest of the world, we can be certain that it will leave Turkey practically exhausted. Her standing as the leading Mohammedan power has been seriously affected throughout the Moslem world. Her official follies and crimes of the past two years and their consequences are sure to bring still greater disaster to her as the leading Moslem power and as the protector of the faithful followers of "the prophet." Turkey's loss of prestige among the Mohammedan peoples will be felt most quickly and keenly by many Turks. Her loss will be our gain, and we shall be challenged as never before with opportunities for work with and for Moslems in Turkey.

Christian Engineering in Fukien

Rev. Leonard J. Christian, of Foochow, China

While a member of the faculty of Foochow College, it was my privilege to touch the lives of hundreds of students. Among the number was a young man—keen mind; a splendid spirit; early life against him; home, a hovel; filthiest section of the city, a mud hole; father a mason; parents ardent idolaters and haters of Christianity; force son into an early marriage with an uneducated heathen girl. He joins the church. Later comes to Foochow College and something happens. His eyes are opened. From his awakening to his death was an earnest worker. Became an evangelist to a despised people, the Manchus. I saw eighty-five baptized at one communion service, many of them because of this young man's earnest efforts.

Under Russian Rule

Clarence D. Ussher, M.D., of Van, Russia

To understand the problem of missions in Russia, we must understand Russia's viewpoint. In Turkey the sultan is head of the Moslem faith, and to renounce the faith of Islam is to renounce the sultan, and is treason, punishable with death. So also in Russia the czar is the head of the Holy Russian or Orthodox Church, outside of which all Christians are heretics. To renounce the Orthodox Church is to renounce its head, the czar, and has only nominally been removed from the list of capital offenses. The church in Russia is supreme, is the government.

The Russians are an exceedingly religious people. The fact that the Orthodox Church is the government explains why the Russian government feels itself obligated before God to bring all the world under its sway and so into the one church. This devotion to right as she sees it, and held with the bigotry of a church which calls itself "the orthodox," has got to be reckoned with. Our approach to evangelize it must be with faith "seasoned with salt," of a sympathy as liberal as the others may be bigoted.

Van and Erzroom are strategic points of approach to a large section under Russian rule. The touch of the natives with numerous friends and relatives in the Caucasus gives them great access to the language. Van, the ancient capital of Armenia, will be a new capital, and the greatest Armenian center in the world. The spiritual life of an Armenia purged and purified

by the fires of the past two years will be a potent factor in leavening the churches in Russia.

Before us stands a challenge to work not only for the uplift of Russia, but also for more than a million Ottoman Mohammedans now under Russian sway. The hindrance to reach them is gone. The opportunity will last but half a generation. Reaction always follows great opportunity, and unless we be awake and ready at the close of the war, we may lose the opportunity of bringing in the Kingdom of Christ, not only to Armenians and Russians, but also to the Moslem world.

Keeping Up with China

Rev. Vinton P. Eastman, of Lintsingchow, China

The men's ward of our new $5,000 hospital was built by Chinese contributions, at a cost of about $800. This Chinese money came first from voluntary contributions—at the instigation of the county judge (civil officer) about $400 was thus raised; and second, from a regular monthly income from a boat tax at the custom's barrier—at the instigation of another official friend, the custom's officer. This latter sum, which will average between $400 and $500 a year, is guaranteed to us year after year by the Finance Board of Peking, and will hereafter be used for the running expenses of our Chinese-American Hospital. These two officials, together with the military head of the district, gave us their favor, their money, and their influence, for value received through our hospital or through visits to their homes by our doctor.

If you and I keep up with China in our consecration and in our giving, Lintsingchow will soon be able to find its longed-for man physician, its lady doctor, its trained nurse, and sufficient funds for the completion and equipment of an efficient medical plant out there among those three million Chinese brothers. God grant us grace each to do his part!

Shall Christian or Atheistic Ideals Rule Japan?

Rev. Morton D. Dunning, of Kyoto, Japan

The most fundamental Christian ideas and ideals are unknown to most of the Japanese people, as is evidenced by the fact that there is no word or phrase in the Japanese language to express what we mean by the words, "Christian service." On the other hand, atheistic and materialistic ideals are widespread, especially among the younger generations educated along the lines of Western civilization.

One result is a threatened lowering of the moral and ethical fiber of the people as a whole. The government has recognized this danger and, in seeking to avoid it, has turned for help to the religious leaders of the country. The government has followed this up by financial grants to institutions and by established work that is aiding in the moral, ethical, and social upbuilding of the people. Several of these grants are made to the institutions and for the work of our own American Board mission in Japan.

Here, then, is the situation: we have a proud, sensitive, and highly civilized people entering our modern world life, with little conception of the Christian ideas and ideals which form the core and alone make possible the existence and continuance of our modern civilization. We find that atheistic and materialistic ideas and ideals are rapidly becoming widespread among the educated and younger generations. We find the government recognizing a great need and appealing to the religious leaders of the country for help. What answer shall we make?

Christian Education in China

Rev. William B. Stelle, of Peking, China

At Peking First Church a hundred government school students continuously attend weekly Bible classes. Their University Club of two hundred meets in our parish house and maintains a free night school for fifty neighborhood boys. Village schools beg our advice and employ Christian teachers. County governors coöperate in lectures and publicly commend Christianity. There God works and man wonders.

Spiritual Engineering in Ingtai

Rev. Edward H. Smith, of Ingtai, China

The last four years in China have put the church in the forefront of all vital spiritual forces at work in society. In the evangelistic work the aim has been to touch the entire community. To the lectures and addresses the entire city comes. This is bringing into the church the ablest men and the influential men. The church today is thus being equipped to realize its ambition of financial independence. The churches, now crowded to the doors, are planning for better and larger buildings in which to carry on their work. Other large towns are offering us buildings and generous contributions to a preacher's salary, provided a trained man can be sent them.

In the educational work the progress is also very marked. The church, in seeking to meet the demands of the new day, finds itself peculiarly equipped to supply the great demand for modern education. The result has been that the last half dozen years have put the church at the forefront of all educational work in the country, and the government is giving hearty support to the church schools, granting us subsidy in some cases, and authorizing special taxes to be raised and turned over to the missionary. In one case an endowed Buddhist monastery has been deeded to the mission, to support perpetually the local Christian school.

Not satisfied with this, the church is reaching out for further service to the community in Christian clubs, evening classes, and courses of lectures on scientific and medical subjects.

Erzroom Station under the Russian Flag

Rev. Robert Stapleton, of Erzroom, Russia

The Russian army have entered the province, and it seems as though they had come to stay. Much assistance has been given by that government for the relief of the refugees found in the Caucasus, both in money and in aid to those of our number who are engaged in the work. Then it is solicitous for the welfare of the Moslem population in the conquered territory. To ourselves the Russians were courtesy itself, and we were well received. It does not seem that the Turk was disturbed by the presence of the Russian, but fell into line with the new régime with alacrity.

Furthermore, the attitude of the Turk toward us seems to have undergone a change, for in this time of transition he has found that we wish to be helpful to him and have proved it. He needs schools, which we hope to assist in starting. The medical work has been a large factor in giving him this change of mind. Now that the obstacle of his government is removed by the new order of things, we are hoping for a better and brighter day for him and a great advance in the Kingdom of Christ.

Opportunities in India

Rev. John J. Banninga, of Madura, India

Two years ago the government approached the Madura Mission with a request that we take upon ourselves the superintendence of a settlement for criminals from the Kallar (robber) caste. The war has delayed the scheme, but it is to be put into operation next June; and if the mission cannot then furnish the man needed, we shall miss one of the biggest opportunities that has come to us in a long time. There are 75,000 persons who are members of this Kallar caste; and though only a small per cent of them are actual criminals, all the tribe are potentially so, and a large proportion of them are indirectly implicated in crime.

The man who takes charge of this settlement will not only have an opportunity to win the criminals themselves by his patience and love, but he will have an entrance into the life of the whole caste that will mean much for their future. The few that have already been won from this caste prove that the Kallar becomes a strong, courageous Christian when once he sees the vision of the Christ.

The new spirit of evangelism that is animating India is also giving us a new opportunity for work. Begun through the campaign inaugurated by our own South India United Church, the campaign is spreading throughout India, and today thousands of laymen and Christian women who never before dreamed of such service are working for the salvation of souls.

BIG DIVIDENDS

COLUMBUS K. SIAMANGO
Mt. Silinda, Africa

SHAOWU P. CHUAN
Peking

S. J. THEODORE
Madura

A feature of the Toledo meeting that appealed to all Student Volunteers and young people was the presence of three young men from different mission fields, all products of the American Board's work and now definitely preparing for their future service as pastors and Christian leaders.

The first was Columbus Kamba Siamango. When Dr. Patton was visiting Mt. Silinda, in the interior of East Africa, he was awakened one morning at sunrise by eleven Zulu boys, who gathered about him on the veranda. The spokesman said: "Dr. Patton, when will you send a missionary to Beira? Four years ago Dr. Bunker brought us eleven to the school here at Mt. Silinda to train us for Christian workers. Now we are ready. Give us a missionary and we will return to Beira to work for Christ." The missionary has opened the new station at Beira. Congregational business men of Chicago have pledged themselves to raise the entire cost of the new school building. A business man in New England has offered the budget of a new medical missionary. Siamango, with his training as carpenter, wheelwright, and cabinet maker in Hampton Institute, is ready to return to lead his own people. His address at Toledo was forceful, well-phrased, and of deep spiritual appeal.

Shaowu P. Chuan spoke of the great results of Christian civilization in China's regeneration. His father was the first student of our famous Tungchow College, and the first convert of our North China Mission. One of his brothers is a Yale graduate. Another studied in Harvard Medical School, while Shaowu himself is studying in Hartford Seminary, preparing for Christian leadership.

Samuel J. Theodore, the son of one of our leading pastors in the Madura Mission, is the first East Indian student ever to win Phi Beta Kappa in an American University. Graduating with that honor from Cornell last year, he is studying at the Yale School of Religion. He, too, is expected to return to India for Christian service.

A VILLAGE BAPTISM

By Mrs. ISABEL BROWN ROSE, of Barsi

IN a village called Dhanore, some six miles northeast of Barsi (in Western India), are five Christian families all of Mang origin. There has been much excitement in Dhanore lately over the birth of a wonderful child which in many ways reminds one of the birth of Samuel. A man here has two wives—naturally he had them before his conversion; and the multiplicity of wives among converts is still an unsolved problem. The favorite wife had five times had a still-born child, and this repeated disappointment was a sore trial to her husband and herself. As with the Jewish women of old, a childless wife in India is a vexed and unhappy one, since the be-all and end-all of Indian women is to have children. This disappointed couple made a vow that they would fast and pray every Sunday until God gave them a living child. Six weeks ago a beautiful and healthy girl was born. They sent a message to us to choose a name for this prodigy and to come and baptize it.

The supposedly easy way to reach Dhanore is to travel by train and then walk two miles across country. The train was scheduled to leave Barsi at 9.07 A.M., but it was very late. When at last it came we got in, expecting an immediate start. We actually left at 11.15 A.M. Such is the value of time in India!

This Barsi Light Railway runs across country from Latur to Pandharpur, where there is a famous shrine of Vithoba—the most popular Hindu god among the lower classes. At certain times his temple there is visited by thousands of pilgrims, and the trains are literally packed. Not only are the long corridor third-class carriages a seething mass of dirty and odoriferous humanity, but all the "goods brakes" (freight cars) are bulging with the same commodity. The wide opening of such brakes shows a mass of countenances—old, wrinkled, gibbering men and women, strong young fellows with their pretty, demure wives, innocent little children, and swarms of babies. Every grown traveler carries his or her cloth bundle of possessions and the inevitable enormous umbrella. This use of the "goods brakes" is by no means an emergency expedient, it is the usual thing; for on the cars of the G. I. P. Railway you can any day read this legend: "Tare—6 horses, 8 ponies, or 29 pilgrims!"

At Pandharpur several missions are working with strong contingents. They make a special effort when the large bands of pilgrims visit Vithoba's shrine, and the commonest trophy that these wanderers take back with them to their homes is a Christian tract! Our delay at Barsi was partly due to the crowds of people who had been dumped there the previous evening and were now making frantic efforts to reboard the train at any cost. They hung on the steps and doors and windows like flies on a honey pot, but were less polite, for they screamed and fought and pulled each other back. When once the train moved, we traveled for twenty-five minutes, then started to walk the two miles to Dhanore, escorted by one of the villagers—the town watchman, who had come to meet us.

The way led across waste land and some fields with a young crop of cotton, and after fully half an hour's progress in the heat of an Indian noontide we sighted Dhanore. Like their former associates, the Mangs and the Mahars, the Christians here live on one side of the public road, which forms an effective barrier between such outcastes and the exclusive Hindu community. The Christians live in a group of mud houses in one corner of this section,

GREAT STONE WELL

Presented by government to a village whose people had heretofore been dependent on small wells or obliged for caste reasons to go long distances after water

and they came out to greet the new missionaries with much fervor. The five families consist of some twenty-five souls. One of the men—the town watchman who accompanied us from the station—gets a wage of grain and other commodities contributed by the farmers and householders, of whose possessions he takes care. The other four men work for neighboring farmers and get either five annas per day (ten cents) or are paid in kind. Imagine bringing up a family on ten cents per day!

All the Christians and several Hindus from over the boundary came to the baptism. The marvelous babe was brought forward—quite an ordinary looking infant to unprejudiced eyes, but undoubtedly healthy. The choice of a name had exercised our minds, but we fixed on Anandibai—meaning Joy-girl. This is quite a common name among Indian girls, but we thought it appropriate for this joy-bringing child.

Vishramji, our faithful pastor, had gone out the previous evening and had read the story of Hannah and Samuel, showing how Anandibai, like Samuel, had been prayed for and sent by God; and how, like Samuel, she should be specially consecrated to God. After a Bible reading, a short address, and a prayer the child was baptized, as well as another little girl—the child of the other wife. This all took place in the open air, in the shade of a tree. The audience was attentive—especially a sixth householder, a Mang, who is on the verge of accepting Christianity. Then we were taken to see the six days' old son of the watchman. All his other children had died in early infancy, and he seemed to hope that our blessing and our choice of a name for this infant also might help to prolong its frail life.

It is really wonderful that these people are brave and disinterested enough to stand up for their religion as they do. By their conversion they

are isolated from their relatives and former associates, so that theirs is a lonely existence. There is not much persecution in the form of actual blows, such as is common in many other villages, but it takes the form of petty but unpleasant opposition. For instance, these Christians were not allowed to go near the public wells, so they had to travel far afield—in dry seasons several miles—for every drop of water. Owing to the presentations of Mr. Gates and Vishramji, government has built a splendid well for their use within easy distance. These people have little access to religious services. Vishramji, the pastor of Barsi, visits them as often as possible, but owing to the size of the district and the number of villages eager for attention, his visits are inevitably limited. Only one man can read—the watchman—and he seems to be very faithful in reading Scripture for the community.

After the ceremony the people took us out to see an open piece of ground, where they are anxious to build a church. One should hardly say "church," for it will be simply stone walls on three sides, with the fourth side open. It will serve as a meeting place and also as a rest house for visitors. At present there is absolutely nothing of the kind—only the miserable one-room houses. The only meeting place is the open air, and any Christian visitor simply has to sleep out of doors. Their earnestness and pluck are shown by the fact that they are willing to build it all themselves. The place is famous for its good building stone, and this they will collect and prepare themselves. The thing they cannot manage is the roof. The cheapest kind would be of corrugated iron sheets, which would cost something like 50 rupees ($16.50), and the wages of an experienced carpenter to direct operations. They are willing to work under him, but they cannot raise anything like 70 rupees out of their 10 cents per day. It seems to me that their rude building, when it does come into existence, will be as truly a monument to the loyalty and devotion of these few ignorant Christians as the great cathedrals of Europe are national and individual testimonies to the great wave of religious enthusiasm that swept Europe in the fourteenth century.

SHRINE IN A TEMPLE COURTYARD

Crowds of pilgrims are wont to come here on special days of worship. The alcoves in the wall are used as rooms in which families and whole villages encamp at night

We left with many salaams and a promise to come again soon. Our impressions were mingled. First of all, perhaps, came sadness, almost despair, at the poverty of these Christian lives and the unloveliness of their surroundings; but on top of this came the nobler feeling of admiration that these simple and unlettered people have the strength of mind to stand out as they do and face the trials and difficulties of the Christian life in the midst of a heathen community. And the cry of our hearts was for more and more workers for these Indian fields, which are indeed "white unto harvest."

NEW ENGLAND'S DEBT TO THE ARMENIAN PEOPLE

By Rev. ROBERT CHAMBERS, D.D., of Western Turkey Mission

ARMENIANS, who are these days making an appeal to American sympathy and helpfulness on behalf of their starving relatives in Turkey and Persia, already form a highly appreciated element in the population of many of our cities. Perhaps few people in America are conscious of the fact that the contribution which this interesting people is now making to our industrial, political, educational, and religious life is not its first contribution to the fiber of this republic.

John Fiske, in his "Beginnings of New England," attributes to the Armenians an important place in the inception, growth, and spread of the spirit of simplicity in religion and of democracy in government, which has found one of its chief exponents in this land. He says: "The culmination (of the spiritual power in the times of Gregory and Innocent) witnessed also the first bold and determined manifestation of the Protestant temper of revolt against spiritual despotism. . . . From Armenia in the ninth century the Manichæan sect of Paulicians came into Thrace and for twenty generations played a considerable part in the history of the Eastern Empire. They were known in Bulgaria as Bogomiles. In the Greek tongue they were called Cathari, or 'Puritans.' . . .

"Their ecclesiastical government was in the main Presbyterian, and in politics they showed a decided leaning toward democracy. They wore long faces, looked askance at frivolous amusements, and were terribly in earnest. Of the more obscure pages of mediæval history, none are fuller of interest than those in which we decipher the westward progress of these sturdy heretics through the Balkan peninsula into Italy, and thence into Southern France, where, toward the end of the twelfth century, we find their ideas coming to full bloom in the great Albigensian heresy. . . . After forty years of slaughter, these Albigensian Cathari or Puritans seemed exterminated, but the spirit of revolt against the hierarchy continued to live on obscurely, ready on occasion to spring into fresh and vigorous life. . . . This Protestant reformation, from the thirteenth century to the nineteenth, is coincident with the transfer of the world's political center of gravity from the Tiber and Rhine to the Thames and the Mississippi."

Some of the first to discover and attach themselves to the American missionaries in the early part of the last century in Armenia were descendants of the Armenian Paulicians, who, though persecuted and supposedly exterminated, had through the generations secretly clung to the tenets of the sect. Certain descendants of these "Puritans" are today cultivating vineyards in California, where they add something to the bone and sinew as well as to the spiritual fiber of this republic.

AN UNEXPECTED HANDICAP

By Rev. ELMER W. GALT, Paotingfu, China

WE desire in carrying on evangelistic work to reach, so far as possible, people of all classes of society. Village people will frequent the cities, but city people are not so often found in the villages. So the best general plan seems to be to make the cities the main centers of religious work.

But it is with inadequate funds that we have gone into some of the cities, and the premises secured and the furnishings supplied are, in most instances, very far from the standard that is needed for effective work among the varied classes. This gives the clew for understanding the paragraphs below, which are translated from a letter written by two young evangelists to our Station Committee in charge of evangelistic work.

The two young men began their work with us July 1. One is an excellent man just from Union College. The other is just from a year's special theological training in Peking. He comes from a cultured home and knows life pretty well from experience. They are both well suited to mingle with men of influence and position, and we already knew that there was not a little open-mindedness among such classes in the city of Wu-chi, to which we sent them.

The man who had been there before them had accepted the place we had leased and its extremely meager equipment as the best we could afford, and had done the best he could.

When we sent the new men out we authorized them to spend a little money on the place, but we soon began to be bombarded with pleas from them for more with which to do.

The paragraphs below are from a letter written near the end of July. I let them tell their own story:—

"Our district official, Mr. Yang, shows a very friendly attitude towards us. A couple of days ago we called on him and chatted for about an hour. Towards evening he came over to return the call. With him as escort were his bodyguard, numerous yamen underlings, and other personal attendants. These all crowded in at the door.

"The official glanced around the

IN THE COURTYARD WATCHING DISTINGUISHED VISITORS

barren room. He saw no suitable chair on which to sit. To remain standing would not do, so he took the rickety chair offered. If he removed his hat, there was no place to put it. As to tea, there was but a miserable earthenware pot with broken spout in which to prepare it, and we had to offer it in a food bowl in place of a teacup. The escorts could not suppress amusement. The official noticed this and motioned them out of the room.

"Perspiration stood out upon us. Our faces flushed red and our ears took fire. In all our lives we had never been so covered with shame and embarrassment.

"The official took a look around. He remarked: 'This room is too mean a place for a chapel. You must enlarge it by moving the south wall out (to inclose veranda) and fix it up. Are the arrangements for your food and drink all convenient? Have you a satisfactory cook?' We replied that we were simply depending on restaurant food temporarily!

"The official courteously excused himself and started to leave. We escorted him outside, where a curious crowd had gathered round. Perspiration still flowed so freely it had not place to drip!

"We have entirely lost courage to call among the gentry and other educated men, for no other reason than simply that this is not a fit place in which to receive them when they return the call.

"We ought to be getting the place repaired and equipped this summer, so as to be ready for a dedication service in the early autumn, and so cultivate the gentry and scholars before the opportunity passes. Then our consciences would be eased.

"These are but a few of our thoughts with regard to matters here. If we just settle down to work with the illiterate classes and do not mingle at all with the educated, we will soon form mental habits of using poor language and will lose the proper style of speech for lecturing and for social intercourse with the leading classes.

"For these reasons you must not make us wait. Come and see for yourselves whether the things we say are not true, or else send some others. Then you will pardon us for repeatedly addressing you on this subject."

We certainly do pardon these young men for emphatically presenting their pleas. And we sympathize most heartily with their position, the more so after talking with the college graduate recently and finding that he is growing more enthusiastic in his work, in spite of the obstacles, and has no idea of retreat. Still other centers in our field are quite as much in need of the hand stretched out to help as is this city of Wu-chi.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR OCTOBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1915	$20,997.51	$1,058.58	$421.01	$4,638.74	$4,000.00	$2,270.55	$33,386.39
1916	15,478.35	2,258.43	677.43	1,574.37		2,208.50	22,197.08
Gain		$1,199.85	$256.42				
Loss	$5,519.16			$3,064.37	$4,000.00	$62.05	$11,189.31

FOR TWO MONTHS TO OCTOBER 31

1915	$28,947.52	$2,331.20	$783.36	$111,723.04	$4,000.00	$3,761.55	$151,546.67
1916	23,295.15	4,125.76	984.71	132,368.22		3,744.50	164,518.34
Gain		$1,794.56	$201.35	$20,645.18			$12,971.67
Loss	$5,652.37				$4,000.00	$17.05	

AT THE SECOND MILEPOST

WE are not inclined to believe that the churches have dropped off $5,500 in their gifts in one month. The figures above led to an investigation of the books, and it was discovered that several large church gifts of $1,500 or more that appeared in last year's report for October have not come in this year. One of these items was as large as $2,500, so the hope is cherished that these larger gifts will appear in next month's report.

Surely this year ought to show an increase in the gifts of churches and individuals. Our hearts are heavy with the world's burdens, and it seems as though the privilege of sharing our gifts is the least we can claim. Every friend of the Board, from east to west, is urged to be in the spirit of prayer, that each church and each church officer and pastor shall faithfully do his utmost to make this a missionary year.

THEY ARE DOING IT

We wish we could say "everybody" is, but unfortunately it is only the enlightened and the dead-in-earnest folks that are. Here is a group of men centered around one of our colleges—perhaps they won't mind the public use of its name; it is Fairmount, in Wichita, Kan., under the leadership of President Rollins. A few years ago Walter James graduated from there and went out for three years of service in Anatolia College, Marsovan. Now he has finished Oberlin and is about to return as dean of the college department. His own Alma Mater rallies to his support, and in March will have a student campaign in his behalf. His whole college, both undergraduates and alumni, will become thoroughly acquainted with the work he plans to do; and on the financial side they will gather their subscriptions to support him, aiming at some figure like $500. Last year they made an effort and

raised a goodly sum, but next year they hope to complete their purpose.

Our churches in Wichita can easily center their own contributions to the Board's work in Marsovan, so the college and the churches will feel a united partnership in standing behind one of the stations of the Board.

Just yesterday two pastors were in the office, laying large plans for expansion of their interest in the foreign field. They are about to center upon one of our great stations. With their present gifts they will aid the Board's appropriations by taking over as their definite assignment the balance of the cost of that station, but in addition will press forward to occupy new ground. These pastors frankly told us that they are ready to take hold of a mission station and expand it far beyond the ordinary rate of progress under the Board's care. Their men are the sort that will become interested in a definite project, and they expect to see a few buildings added to the equipment and possibly a new missionary sent to the field; and then, best of all, spiritual life deepened in their own congregations.

NEW WORKERS NEEDED

The Board wants to count upon every corporate member and every interested friend as a recruiting agency. Secretaries cannot cover the ground adequately to secure all the well-prepared workers needed for the work abroad. Perhaps the full and official list of authorized appointments can be published later, but these particular needs stand out as the posts unfilled in last year's list. They are at the top of the list of needs this coming year.

Doctors. We still want eight or ten physicians, unusually well-prepared, with strong Christian character, graduates from Class A institutions and with interneships or practice in addition. Many of these men will be under the support of the Rockefeller Foundation, but on the regular missionary basis. We are looking for two men of devoted spirit, one to join Dr. McCord in South Africa and the other to enter the new station at Beira, on the southeast coast of Africa. We cannot find properly qualified physicians for these posts. Can you help us?

Nurses. A half dozen nurses could be used in the near future by the Board. Of course we want women of excellent preparation and training and of true missionary motive. What a life work it opens up—to be in charge of a training school for nurses and possibly the only American trained nurse on the staff of some hospital which is rendering unusual service to the cause of medicine and of Christianity.

Hospital Manager. We want a college graduate of sound judgment and practical common sense, with some business experience in addition to other missionary qualifications, to become hospital manager for the great station at Tehchow. The Williams Hospital for men and the Porter Hospital for women heap such burdens on Dr. Tucker and his helpers that the representative of the Rockefeller Board in China insists that we must find a manager at once, who will have charge of accounts, purchases, and shipments, as well as be in personal contact with many of the patients. It is a fine missionary opportunity as well as a business chance. The salary is on the regular missionary basis. We hope to find a single man for this post, but would be willing to correspond with a married man also.

Architect's Assistant and Builder. Where is there a man with architectural and building experience, who would like to go to China for three or five years, as a single man, to assist Mr. Bergamini in putting up a group of new buildings? He will not have to draw the plans, but will oversee the work. He should know something of carpentry, of concrete work, of slating or tile roofing, of general building plans, and should be able to handle men.

Ordained Men. We have put the need of the ordained men last, simply

because we are in closer touch with the seminary students than with any other group in the country. We want at least a dozen ordained men this year and probably more. The great Marathi and Madura Missions are seriously undermanned. Three men are authorized in each mission. We shall probably want several new men for the Philippines. At the annual meeting the Prudential Committee was instructed to go forward to raise a fund of money for the expansion of this mission under the flag. Write Dr. Patton, of the Home Department in Boston, if you know of qualified men for these posts.

NEW MISSION STUDY BOOKS

The new text-books issued by the Missionary Education Movement for 1916–17 offer an interesting field of study. The theme for this year is, "The Two Americas." The foreign mission courses take up the Latin American problem, with special emphasis on South America. Although we Congregationalists have no mission in South America, we urge the study of that field this year. We ought to know its peculiar problems, and there will be added inspiration in studying them when other denominations are following the same course.

"South American Neighbors," by Dr. Stuntz, the Methodist Episcopal bishop of South America, is the text-book for adult study classes. The book presents a popular and comprehensive survey of the field, with its historical background and its present-day social and religious problems.

"Makers of South America," by Margarette Daniels, has been written for young people from sixteen to twenty. This book, as the title suggests, tells South America's story through sketches of twelve of her leaders. Explorers, liberators, dictators, educators, missionaries, figure here, and help us to understand sympathetically our southern neighbor's problems and opportunities. It should appeal especially to our young people.

"The Unity of the Americas," by Robert E. Speer, is a four-chapter book especially adapted for use in men's Bible classes and discussion groups. It is a companion volume to "The Call of the World" and "Efficiency Points," by W. E. Doughty.

"The Land of the Golden Man," by Anita B. Ferris, is the book for boys and girls. It contains not only South America's fascinating story, but also very practical suggestions for hand work in connection with its study.

Can't you set aside a period of six or eight weeks for mission study in your church this winter? Write us for fuller suggestions and let us help you.

YOUR CHRISTMAS PROGRAM IS READY

The American Board and the Woman's Boards have together published an attractively printed Christmas Program, under the title, "Kingdom Gifts," which they are ready to send free of cost to Sunday schools. It has seemed best not to include much music with the Program, but to cling to the old hymns of the church that have endeared themselves to generations. There are a number of interesting Scripture exercises, and the feature of the Program is a group of stories to be told by older pupils, each with the Christmas note or that of true devotion and Christian loyalty. It is not too late to order your Programs immediately from the Board's headquarters or district offices. State how many you want for your pupils. Collection envelopes will be sent with the Programs. Get them into your school two or three Sundays in advance of Christmas.

That this program calls for the minimum of advance preparation is not its least advantage.

Order Your Supply Now

FOREIGN DEPARTMENT

TURKEY

As Far as Erivan

Erivan, Russia, is a Transcaucasian city of some fourteen thousand inhabitants. It lies about one hundred miles directly south of Tiflis, and is not far from that historic corner where Russia, Turkey, and Persia meet. It is in Erivan that the Board's missionaries on their way back to Van, Messrs. E. A. Yarrow and H. A. Maynard, expect to establish their families and make their headquarters, for the winter at least, though Dr. George C. Raynolds, senior member of the group, hopes to be able to spend the time in Van itself.

A letter from Dr. Raynolds, dated September 9, reports the party's safe arrival in Erivan. His words make us realize something of what the return of these devoted American missionaries means to the people whom they go to serve; but we can only conjecture what the return means to Dr. Raynolds himself as we remember the events of the few years since he left Turkey on furlough—the apparent wiping out of the results of his forty-seven years' work, the death of his wife in the flight from Van, his long journey from America to Tiflis in 1915, only to find her dead, and to be compelled himself to turn back to America, leaving his beloved Armenian Christians scattered and uncomforted. Of none of this does his letter tell, unless one reads between the lines. He says:—

"This is to report the completion of one more stage of our long journey. Last Monday evening [September 4] the Yarrow family left Tiflis, having secured permission to take with them the baggage which we had brought from America, and several boxes of things which we had purchased for furnishing the house here. We wished to purchase some other things to give out to the people here, and so the Maynards and I waited till Wednesday evening [September 6] before starting.

"In many respects this last stage of the journey is the hardest of the whole. The train service on this branch is very inadequate. There is only one car for first and second class passengers; no reservations are sold; the only way to secure a compartment or berth is by presents given through some one having influence with the conductor. The rush and push and crowd at the depot are beyond imagination, and when one, after all this crowding, actually gets possession of his compartment, which the conductor, on account of his present, has sent a soldier to guard, he feels mean to enjoy so much better quarters than the crowd, who are standing all night in the passages.

"Our train left Tiflis at midnight and reached Erivan at 10 P.M. the next night. The depot is some distance from the town, and Mr. Yarrow had promised to be there with carriages to take us to the house; but to my surprise I found that some twenty-five of our Van people had come down to greet us. One party of friends hurried me to their carriage, while others looked after the baggage and the rest of the party. When we reached the house, we found a table all set and loaded with fruit, which our Van friends had prepared, assuring and emphasizing the welcome which was written on every face and expressed on every tongue.

"It was all a delightful surprise, and the familiar faces about the board and all the words of cheer spoken, united to make me feel as if I were really 'at home' once more. Joy and sorrow were mingled in every heart,

as we looked into each other's faces and thought of the great gaps which had been opened in every household, and all were ready to join with Mr. Yarrow as he led us in thanksgiving and supplication to the Father of all mercies.

"So the families have reached their winter resting place, and we are all devoutly thankful for the kindness which has attended us all the way. The house which we have rented is a fine, comfortable one commanding a view of Mt. Ararat, and both air and water seem promising. It seems as if the whole population of Van were here, and a succession of callers keeps us busy from morning to night. The tales of sorrow which come to our ears are terrible.

"A friend, a prominent man of Van, has just been in, who tells of seeing his whole family, except one boy, carried away by the river on that dreadful retreat. It is seldom that one comes who can report his family unbroken, and the suffering is by no means at an end. Comparatively few are able to find work, and the stipend which the Russian government so generously provides, thousands of dollars in the aggregate, affords but about thirty-three cents a day to each individual, while prices have gone way up. It is certain that we shall be obliged to do a good deal in the way of daily relief, in order to keep people alive for receiving the help we are hoping to give, in the spring, to reëstablish them in their ruined homes.

"So we seem likely to find our hands full all the time, partly here and partly at Van itself, whither I hope to start in a very few days, with the hope of spending the winter in Van."

⁂

New Calls at Sivas

Miss Mary L. Graffam, writing from Sivas, says:—

"I want to make a very urgent appeal for funds to use for Turkish and Greek immigrants from Erzingan and Barburt. The need for Armenians is just as great as ever, and even greater, for there are many who have come with these 'mohajirs' whose condition is pitiable in the last degree; but my sympathy also goes out to these others who have left everything and have been treated little better than the Armenians on the way. Loads of children are brought in here who have been lost on the way.

"We are in a position to do work that is really worth while, being in the midst of this big hospital. The chief operator, Fazil Bey, boards with us and all the Turkish doctors come and go. For the sake of our influence in the future and to show a really Christian spirit, I wish we could do something to help.

"You can imagine there is no limit to the need, as we are in the central place. If there are any funds, please telegraph; and if not, please try to get some. It is an opportunity that we shall never see again. We are both [Miss Fowle is with Miss Graffam.—Ed.] well and busy with the relief work we have been doing, but I think this new work of which I speak is very important, and it must be done at once."

⁂

THE PHILIPPINES

From the Doctor at Davao

In the October issue of the *Missionary Herald* we gave a glimpse of Dr. Lucius W. Case's impressions of the medical work at Davao, after six months' experience. At that time he was hopeful that a Japanese doctor in Davao and possibly a Japanese hospital would help in the care of the sick around Davao. A letter written in September, three months later than the one referred to, tells of further developments. Dr. Case writes:—

"At the present time we are having more inpatients than at any time since my arrival. For over a week now I have had to go through the ward and see which ones I could do the least injury to by turning them out to make room for those worse off, who were

BAGOBOS ARRIVING AT THE MISSION HOSPITAL, DAVAO, P. I.

seeking admittance. In ten days I have admitted twenty patients, and at the present time we have twenty-eight inpatients and a waiting list started.

"The Japanese hospital at Talomo, about which I think I have written, has proven more or less of a failure, and we are having more Japanese than ever. One of the Japanese doctors and one of the Filipino medicos have left Davao, so that more work than ever is coming our way."

The Davao hospital is sadly inadequate to the work to be done, but Dr. Case pluckily says: "If our work here is to be permanent, as I surely hope it is, can we not seriously think of building anew? I would much rather get along, some way, as we are now and put the money into a new hospital, than put up more temporary additions. . . . When we build, I think it should be permanently and surely."

INDIA

Fruits of the Spirit near Aruppukottai

Rev. Harold Cooper, one of the accessions to the staff of the American Board in India during the present year, sends us the following story:—

"Last night, Pastor Samuel Joseph took me to see a man of an unusual type, who desires to become a Christian and who is thinking seriously of taking that step in the near future. The man is nearly blind and has suffered much misfortune. Only a few years ago he was mayor of this town of 30,000 inhabitants. Honors came to him from many sources. His home was headquarters for guests of the city, both European and Indian. He was a benefactor of the community, having given for the public good a building costing 6,000 rupees, which building he endowed with property worth another thousand rupees.

"Now, financial reverses have come to him. His health has given way. His eyes are almost useless. These and other sorrows have caused him to turn to our Lord and Master for the strength and comfort which he alone can give. When this man decides to follow Christ, it will mean that an entrance has been gained to a family of great influence. In this Aruppukottai pastorate, several conversions among the influential class have recently shown that Christianity is reaching upward as well as downward in its life-giving work."

A son of Pastor Samuel Joseph, of Aruppukottai, is now studying in Yale

Divinity School, New Haven, and is expected to join his father in work in India after his course is finished. [Note his picture and the accompanying description on page 553.—Ed.]

⚜

AFRICA

Work at Sachikela

One of last year's reënforcements of the West Central Africa Mission was Rev. Daniel A. Hastings, who as well as Mrs. Hastings was a native of the West Indies. Mr. Hastings has had a busy year, with language study and helpful work of various sorts, so that he has had little to say of his impressions. A letter recently received enumerates some of his observations:—

"Our station is Sachikela, and we found it in rather an enfeebled condition, owing to a famine which was just nearing its close, so much so that we saw very little of the much talked of 'African greeting'; . . . but at this time of writing, Sachikela seems a new place, with no more hunger and drooping jaws, but a fine, healthy lot of warm-hearted folk. How different from any people I have had to do with! It takes but a short time among them for their problems and anxieties to become your only problems and anxieties.

"The Christian African is indeed a true and noble type. There is no comparison between him and the rough, drunken semi-humanity of the villages; but then, some of our finest Christians were once of this *imbanda* class. Here the harvest can be rapid, but it means equally rapid and hard work."

⚜

Corn Growing, Doctors Needed

Probably Dr. H. S. Hollenbeck didn't intend the corn and the doctors to have the close connection given in our title, but they both appear prominently in a jolly personal letter recently received in Boston. He incloses photographs of African cornfields in which the stalks of corn are at least nine feet high, and he says to his correspondent, whom he accuses of "sniffing at our soil out here in Kamundongo":—

A WEDDING COMPANY AT ONZULI

The bride and groom are in white and are turning their backs on one another, being visibly embarrassed as they await the ceremony

"I send a picture of some of the results of Western methods of cultivation. I only wish we had the time and equipment to do more of it. It is my conviction that agriculture has a very definite and close relation to the ultimate success of the work among these people. It is just possible that it will be the determining element as to whether they are to become mere serfs or to be an independent people."

Then, after a bit of personal report, Dr. Hollenbeck goes on: "Better scare up some more workers. It looks as though we would need some new doctors. We ought to have a good surgeon; they look to me for that sort of work and I am getting rather rusty. It's a game you cannot play unless you keep in practice, and I have not had time or equipment to do so."

⚜

JAPAN

A Buddhist Sunday School in Tokyo

In a recent number of the *Japan Evangelist*, Mr. H. E. Coleman, of the Sunday School Association, tells of a visit to the Children's Association connected with a Buddhist temple at Tokyo. About three hundred children were enrolled, all meeting in one room, without regard to classes. They meet twice a month, on Sunday mornings, in two-hour sessions.

On the platform hung a Kakemono, inscribed with a mystic prayer. About fifteen minutes were devoted to teaching difficult Buddhist principles, which were inscribed in Chinese characters. Most of the first hour was devoted to telling a story, evidently of moral import, but centering round a hero of the Chinese and Russo-Japanese wars, with historical date and detail very prominent, and ending with an appeal to the children—"When you become grown, whatever you are, be sure you work for your country."

The Buddhist material for use in these children's associations also flatteringly imitates the Christian Sunday school paraphernalia. A number of songs, like "Jesus loves me, this I know," are reproduced in meter and tune, and with words modified so that

ONE OF JAPAN'S SHINTO TEMPLES

hope, salvation, and happiness are credited to Buddha.

Quantities of Sunday school cards are also issued, having a picture on one side and a motto on the other, which are no less appropriate to a Buddhist school than some of those we use are to a Christian school! While the School Regulations call for a superintendent ("and the superior of a temple or a teacher only can take charge of it"), they demand that the Sunday schools shall make some connection with the primary schools and the pupils' homes; they specify that the expenses of the schools shall be paid out of the contributions and subscriptions to the local temples; and by way of encouragement and unification of the schools, the Head Temple makes lesson materials, cards, books, etc.; provides school flags at cost; grants honor flags to schools getting the best results; and complimentary tickets for visiting the Head Temple to the boy and the girl who make the best record for the year.

⚜

Japan's Christian Literature

From January to June of the present year, the Christian Literature Society of Japan issued publications amounting to 6,500,000 pages. They include books written by Japanese Christians,

MR. PRICE (middle row. second from left) AND SOME OF THE MILITARY STUDENTS AT EAST GATE MISSION, PAOTINGFU

like "Why I Am a Christian," by Colonel Oshima, an ex-officer of the Imperial Japanese Army; or like the booklet published by a Japanese army officer who was thrown from his horse and completely lost the power of locomotion. His story is called, "Shojo no Kanki"—literally, "Joy upon the Floor"—although the English translation, also printed, entitles it, "Disabled in Body, Triumphant in Spirit," and it is full of Christian rejoicing in trouble.

Among books in English translated into Japanese and included in this list of publications are Dr. Harry E. Fosdick's "The Meaning of Prayer," and Dr. J. R. Miller's "Story of Joseph," which have had a large sale for use among students.

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CHINA

From the East Gate, Paotingfu

From time to time the *Missionary Herald* has alluded to the devoted evangelistic work done by Rev. and Mrs. Francis M. Price in and near Paotingfu. Last month we recorded, with much sympathy for Mr. Price in his bereavement, the death of Mrs. Price, who had been associated with her husband in all his missionary activities since they went to China in 1883 with the "Oberlin Band."

The following letter from Mr. Price gives a good idea of the work now under way at the "East Gate" mission:—

"On Sunday, September 17, we formally opened our work for the year, Rev. E. W. Thwing, of the International Reform Bureau, spending the day with me and speaking Saturday evening and Sunday afternoon and evening. On Saturday evening the business men filled the chapel and overflowed into the court, and the simple, impressive gospel sermon was listened to with evident interest and profit. For the Sunday afternoon service we had invited the officials, gentry, and students, and they responded as never before. I think every important official in the city was present, either in person or by his representative, and more than two hundred military students were crowded into the chapel and court. These with a few business men made one of the best audiences we have ever had. The Christian students prepared a reception meal and many opportunities were given for personal touch.

"Following these meetings we have held daily evening services as usual, and the attendance has been increasingly large. Two weeks ago a business man came in and spent the greater part of Sunday afternoon with me, attending the afternoon services and entering his name as an inquirer.

"Last Saturday a teacher in the city schools came to talk about the doctrine. He said, 'Many of the students and educated men are allying themselves with the Christian movement, and I want to look into it.' He attended our service the following day and gave excellent attention while I expounded a portion of the first chapter of John. Evidently there is a large number of men among the educated classes whose minds have been deeply stirred, and who are inquiring into the teachings of the Bible and seeking to know who Jesus is; and while this may not mean immediate results, it does mean that the influence of Christianity is being felt among the higher classes of officials, students, and business men.

In the Country

"As a part of our evangelistic work this year, we have taken into our parish the country field lying to the east and southeast of the city. This field, though so near, has had little done for it and is insistent in its mute appeal. It has seemed to me that the young men who are working with me would be the better prepared for their work in the city by making occasional visits to the country. We have planned, therefore, each one of us to go once a week on a country tour. In accordance with this plan, Chang Heng Ch'iu went last

Sunday to the large and important Hsien city of Kao Yang, thirty miles southeast of our city gate, where he met with encouraging success; Mr. Jen Chung Lu went a day later to a village fifteen miles east of us, and both promised the people that I would visit them later. They are both happy over the opportunity in this country field.

The Students

"The time spent with the military students is comparatively little. One service each week, followed by a Bible class and occasional correspondence by mail, comprise the sum of our efforts for them. I only wish it could be more and better. Since last I wrote you, I have received three young men into the church. In a few more weeks these will all be sent away to their respective posts of duty, but their influence and work for the church are not thereby lost. A group of men who graduated last year have recently written me from Taiyüanfu, Shansi, where they have entered actively into the work of the Young Men's Christian Association and Baptist Mission. A recent card from Mr. Smith, of the Baptist Mission, thanks me for having put him in touch with these men.

"Another, located in the far north, writes of meetings for prayer and Bible study which he is holding with his associates; another has written from the south, and others from different parts of the country; so that the seed sown in our Bible study class last year is being planted in new fields, from which a wide harvest may be gathered. These men, once instructed, do not easily forget what they have learned; they are not gospel hardened—the new teaching impresses them deeply. Only last week it was found that in the new House of Representatives are men ready to stand out boldly against making Confucianism the state religion, lest in so doing they might offend against Christianity. A new class is just now entering, and among the 500 men that have come, fifty are pronounced Christians. This is not a large proportion, but the wonder is that there are so many.

The Girls' School

"Before Mrs. Price was called to the heavenly home, she had made definite plans to open a girls' school this September and to begin systematic work for the women. More than thirty women had become interested, and desired teaching for themselves and a school for their girls. The school was

TWO KIDS AND THEIR MOTHERS

opened as planned and was, at the request of the Chinese, called the Mrs. Price Girls' School. Already eleven names have been enrolled and more are preparing to enter. Mrs. Sun, wife of the acting pastor of our native church, is the teacher. Miss Abbie Chapin will have general oversight of the school, and she and her Bible-woman will come over every Sunday afternoon to hold a service for the women and girls. Thirty years ago it would have required five or perhaps ten years to accomplish what has been done in one year here. Truly the times have changed in China."

THE PORTFOLIO

The Witness of Foreign Missions

More splendidly than anything else which she has ever undertaken, the missionary enterprise of the Christian Church has revealed the manifold Kingship of Jesus Christ and witnessed to his triple power, and all because nowhere else have we been so sincerely true to the spirit of the Master as in our missionary work. We have for the most part been purged of selfishness in undertaking it; there is no element of gain in it or any self-advancement. It is a labor of love undertaken in a pure spiritual passion and out of a Christlike concern for the souls of those we seek.

Through the very circumstances of missionary work, we have been compelled to follow the pure methods of the gospel; we have sent out our missionaries as sheep to the slaughter, armed with nothing but love and patience and holy desire and a passion for his Kingdom. We have not cared greatly for statistics or demanded immediate results; we have been quite willing that men and women should spend their lives without a single convert, for we have known how great the enterprise is to which they have been committed. We have not used force or any kind of violence. We have let the Spirit of Jesus work as he himself would have it work in all the world; we have counted the cost beforehand, and have known that so great an empire could not be won without much pain and loss; but while the Church at home has feared and doubted and struggled, and tried other weapons and unchristlike methods, and has been afraid to suffer, and has again and again well-nigh lost her life because she would not lose it, on missionary fields the Church, in braver and more Christlike passion, has won the only resplendent victory which she has won since the days of the reformation. I would not test Christianity tonight by much that we are doing in our land and in our lives; I would test it by its missionary passion and by its missionary triumphs. If only the spirit of the missionary Church may return as a tide upon the Church at home, we may then rewrite the history of the world in a single generation.

From sermon of Dr. Gaius Glenn Atkins at American Board Annual Meeting in Toledo.

The Divine Power Can Still Transform

It is unmistakable that Jesus, when on earth, took peasant fishermen and, with their consent and coöperation, made them an intellectual and moral force that has not ceased until today. His fellowship made them great. And the ability to impart a divine fire that transmutes selfish men into the inspired messengers of God has not suffered through the ages. Mary Slessor was a drunkard's child. At the age of eleven she was forced to become the breadwinner of the family. At fourteen she was an expert weaver in the mills of Dundee. Thousands like her, from homes of bitter poverty and wretchedness, have gone the way of their environment and succumbed to the forces of evil that were too strong for them. But He who was a good

friend to tempted girls in Galilee, so long ago, drew her to himself, and to a way of strength and safety that his companionship alone could have made possible for her. At twenty-eight she was sent out to the field of Calabar, in West Africa.

She became a pioneer missionary among tribes not yet touched by the outermost fringe of civilization, whose character can be judged from the fact that their only imports were guns, rum, and chains. She made herself a name honored through all Nigeria, by government officials and traders as well as by the natives. Her work has entered into the foundations of the Africa that is to be.

What are we to think of Him who —if the clearest utterance of her own consciousness is to be trusted— wrought this work of power in and through Mary Slessor? We see this transcendent power of creative and transforming life, springing from belief in Jesus Christ and daily, conscious association with him.

From Review of "Mary Slessor, of Calabar," by Rev. Henry Kingman, in "Biblical World" (July).

THE BOOKSHELF

The Zulu Yesterday and To-day. By Gertrude R. Hance. New York: Revell. Pp. 274. Price, $1.25 net.

It is always a pleasure to review in these columns any book written by one who has served under the American Board in the mission fields abroad. Miss Hance was for twenty-nine years a missionary of the Board in South Africa, and so can speak from an intimate knowledge of the ways of the Zulus and of their folklore and lines of thought. Best of all does she write as a true, warm-hearted friend of the Zulu, and with the purpose to reveal the inner life of the Zulu and his possibilities as a Christian. She shows ability in describing incidents and experiences of her own personal knowledge. These incidents make the book of real interest to the friends of missions. We can say with Dean Bosworth, of Oberlin, that the book is a "narrative of character-kindling power, for it deals with the deep things of the human heart, whether pagan or Christian."

Those who read the book will find answers to many questions. They will lay aside the volume with a new interest in the Zulu; in fact, many will be conscious of a new respect for him; he is no weakling or degenerate, but naturally a sturdy and heroic figure, with wonderful possibilities. Christian missions have brought to him a new vision of things and have made possible the development of his finer powers. Miss Hance does not fear to touch upon the ugly fact that, like many other backward races, the Zulu has suffered much through the corrupting example and influence of godless white men; but no one can read the book without a deepened assurance of the possibilities of the heathen world, so called, to rise to an ethical and spiritual life akin to our own. Without claiming literary distinction for the book, we recommend it for careful reading. E. F. B.

In the Heart of India. The Work of the Canadian Presbyterian Mission. By J. T. Taylor, B.A. Toronto: Board of Foreign Missions, Presbyterian Church in Canada. Illus. Pp. 225.

Written apparently with mission study classes in mind, this account of one of the two mission fields of the Canadian Presbyterian Mission, that in the central provinces of India, has for the general reader some of the disadvantages of the text-book. Its chapters are broken into short paragraphs, with topical headings that give a somewhat scrappy and disjointed appearance to the text. There is packed away, however, a deal of information, straightforwardly told, with enough of atmosphere and color to reflect the romance of India. And the abundant illustrations are good and instructive.

WORLD BRIEFS

Hawaii has now a Mission Memorial Building, located in King Street in Honolulu, commemorating the pioneer band of missionaries which went out from New England in 1820. The building is in true colonial style and cost about $90,000.

December 10 is designated as Universal Bible Sunday by the committees in charge of the celebration of the Centennial of the American Bible Society. Churches, young people's societies, and Sunday schools are invited to observe it.

Rev. Frederick H. Means, of Madison, Me., will on February 1, 1917, become Secretary for New England of the Missionary Education Movement of the United States and Canada, with headquarters and office in Boston.

The first place in the latest examination for classical scholarships at Balliol College, Oxford, was won by the son of a missionary, Mr. Burt, of Shantung, China Inland Mission. This honor is competed for by the highest rank students in Eton and other English schools. Mr. Asquith was once a holder of this scholarship.

It has been reported that the Turkish forces captured the monastery of St. Catherine, on Mt. Sinai. The buildings were said to cover the spot where Moses saw the bush burn with God's presence, and in the monastery's library was found the most precious of the New Testament manuscripts — the *Codex Sinaiticus*, now in Petrograd.

The death is announced of Rev. Marcellus Bowen, for thirty years in charge of the American Bible Society's interests in Turkey, Bulgaria, Greece, Egypt, and the Soudan. His work included care of translations, printing at Constantinople in six languages and at Beirut in three, and the circulation of the Scriptures in thirty-three languages. He died in Geneva, October 3, at the age of seventy years.

Yucatan is evidently an open field for mission work. The military governor, General Alvarado, is reported by the agent of the American Bible Society to have abolished the bull ring, the cockpit, and the lottery, to have freed the Indians, who have been practically slaves on the great plantations, and to have forbidden the sale of liquors. Schools are being established, though teachers are few; and only two of the Roman churches are open, the majority of the Roman priests having been driven out of the country for political reasons.

THE CHRONICLE

Arrivals in this Country

October 19. In New York, N. Y., Floyd O. Smith, M.D., of Diarbekir, Eastern Turkey Mission, after six months' service in relief work in the Caucasus.

October 22. In New York, Rev. J. Kingsley Birge, of Smyrna, Western Turkey Mission.

October 22. In North Yakima, Wash., Miss Martha S. Wiley, of Foochow, China.

Arrivals on the Field

September 1. In Beira, East Africa, Sr. Manuel A. P. De Luz, from Portugal, to assist Rev. Charles H. Maxwell in evangelistic and educational work in Beira.

September 2. In Tungchow, Chihli District, North China Mission, Rev. and Mrs. Lucius C. Porter, returning from furlough.

September 4. In Inuvil, Ceylon, Miss Elizabeth I. Hansen, R.N., joining the McLeod Hospital for Women and Children.

October —. In Yokohama, Japan, Mrs. Agnes D. Gordon, of Kyoto, returning from furlough.

Births

August 5. To Rev. and Mrs. Frank Bradford Warner, of Fenchow, Shansi District, China, a daughter, Jean Louise.

November 3. In Auburndale, Mass., to Dr. and Mrs. Charles E. Clark, of Sivas, Turkey, a daughter, Constance Rebecca.

November 7. In Durban, South Africa, to Dr. and Mrs. James B. McCord, of Natal, a daughter, Margaret.

Deaths

September 20. In Derry, N. H., Rev. Lucien H. Adams, aged 87 years. He was a graduate of Dartmouth, 1858, and of Andover Seminary, 1861. He went to Turkey under the American Board in 1865 and was stationed at Aintab and Adana, and later at Kessab, North Syria. He was released from the Board's staff in 1896, but always followed the work of his Turkey parishes with devoted interest and prayer.

October 5. In Randolph Center, Vt., Dr. David H. Nutting, aged 87 years. He was for twenty-two years a missionary of the American Board in Turkey, serving at Diarbekir, Oorfa, Aintab, and Aleppo. He returned to the United States in 1875 and was released in 1886; thereafter he was for many years the local physician in Randolph Center. Funeral services were held in the Congregational church in that place, of which he had been a member for sixty-four years.

October 6. In Springfield, Mass., Rev. Charles W. Kilbon, formerly of the South Africa Mission of the American Board, aged 72 years. Mr. Kilbon reached Natal in 1873, and had remarkable influence in forming the Zulu church and in establishing the theological seminary wherein its ministers were trained. He acquired sufficient proficiency in the Zulu language to make him helpful on the Zulu Bible, while the editorial work on two editions of the Zulu hymn-book was done by him. He was released from service in 1905.

November 14. In Auburndale, Mass., William, only child of Dr. and Mrs. Jesse K. Marden, of Marsovan, Turkey, aged three years, eleven months.

MARRIAGES

September 21. In Mt. Silinda, Rhodesia Branch, South Africa Mission, Miss Edith C. Lundquist and Mr. A. Gifford, both associated with the mission.

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Through the thoughtfulness and hospitality of President Moore, the Prudential Committee and officers of the American Board had the great pleasure of lunching at the Union Club, Boston, November 4, with Sir Edwin Pears, late of Constantinople, but who is now in this country to deliver a course of lectures before the Lowell Institute of Boston. It was delightful to listen to this eminent authority as, in the freedom of such association, he spoke informally and frankly of affairs in the Levant in the light of present war conditions, and especially as they are related to the missionary enterprise.

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Secretary Eddy returns to the routine of the Board Rooms from his rapid-fire visit to the concentration camps of England with intense enthusiasm for the work of endeavoring to reach England's soldiery with the Christian message, and with a deep sense of the sacrifices of men and of treasure that Britain is making in her warfare; a devotion that sobers the nation and compels a revaluation of life.

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On the second day of July of this year Rev. James F. Clarke, D.D., died in Sofia, Bulgaria. When the Queen of Bulgaria heard of Dr. Clarke's death, she wrote from Dresden to his daughter, Miss Elizabeth C. Clarke, in Sofia as follows: "It is a strong and comforting thought that the bright, far-seeing spirit, that soul glowing in the service of God and mankind, is now free to look back from everlasting light on his earthly work so nobly done. I do wish that his ceaseless devotion and endeavor for the welfare of Bulgaria might be known to wider circles, and I propose to do all I can in that direction when I shall be able to come back and take up my work again."

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The Woman's Board of Missions and the Woman's Board of Missions of the Interior have had inspiring and successful annual meetings; the former in Northampton, Mass., and the latter in Minneapolis, Minn. In Minneapolis the presidents of thirteen of the seventeen state organizations making up the Board of the Interior were in attendance, as well as delegates from all the seventeen states. The year was closed with financial obligations fully met. In Northampton the churches were crowded at all the seven sessions held. Probably the most impressive services were the one devoted to Turkey, when four missionaries, whose work has been stopped and their pupils and converts scattered or killed, spoke with eloquence and faith on "When I Return to Turkey"; and the young people's session in the Smith College auditorium, when the fruits of mission work were presented in the persons of foreign speakers. Miss Saraswatibai Hiwale brought greetings from the girls of India, Miss Rada E. Pavlova spoke for Bulgaria, and Mrs. Sam Tsz Law, principal of the True Light Girls' Seminary in Canton, made an address in Chinese which was cleverly interpreted into English by her daughter, Miss Yau Tsit Law, a recent Mt. Holyoke graduate. The total receipts of the Woman's Board of Missions for last year amounted to $216,615, of which over $50,000 were given for new buildings or special objects.

DONATIONS RECEIVED IN OCTOBER

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	10 22	
Brewer, 1st Cong. ch.	13 65	
Bristol, Cong. ch.	4 00	
Greenville, Union Cong. ch., for work in Turkey,	30 32	
Lewiston, Pine-st. Cong. ch., of which 1 from Mrs. L. F. Abbott,	57 00	
Orono, Cong. ch.	45 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 500; Woodfords Cong. ch., 51.05; Geo. B. Swasey, 5,	556 05	
Westbrook, Cong. ch.	20 60	736 84
Legacies.—Portland, W. W. Brown, of which 76.50 is interest on legacy,		3,901 50
		4,638 34

New Hampshire

Colebrook, Cong. ch.	10 00	
Epping, Cong. ch.	1 00	
Goffstown, Cong. ch., Edwin Flanders,	10 00	
Hanover Center, Cong. ch.	2 20	
Hillsboro, Smith Memorial Cong. ch.	94 39	
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman,	50 00	
Lancaster, Cong. ch.	15 07	
Merrimack, Cong. ch.	10 00	
Milton, 1st Cong. ch.	3 51	
Rochester, 1st Cong. ch.	86 00	
Sullivan, 1st Cong. ch.	2 00	284 17

Vermont

Bellows Falls, 1st Cong. ch., toward support Rev. E. H. Ballou,	64 48	
Castleton, Cong. ch.	20 00	
Corinth, East Cong. ch.	15 50	
Derby, 1st Cong. ch.	16 00	
East Berkshire, Cong. ch.	35 00	
Manchester, Cong. ch.	60 40	
Montgomery, Cong. ch.	5 00	
Newbury, 1st Cong. ch.	100 00	
North Bennington, Cong. ch.	25 96	
Peacham, Cong. ch.	23 00	
Proctor, Frank C. Partridge,	25 00	
St. Johnsbury, North Cong. ch.	56 00	
Westford, Cong. ch.	8 00	
Williston, Cong. ch.	10 00	
Wilmington, Cong. ch.	10 00	474 34

Massachusetts

Amherst, South Cong. ch.	12 50	
Arlington Heights, Park-av. Cong. ch.	40 00	
Ballardvale, Union Cong. ch.	3 62	
Becket, North Cong. ch.	9 15	
Belchertown, Cong. ch.	26 00	
Berkley, Cong. ch.	7 00	
Bernardston, Goodale Memorial Cong. ch.	18 30	
Beverly, Dane-st. Cong. ch., toward support Rev. C. H. Maxwell,	85 00	
Blandford, 2d Cong. ch.	1 85	
Boston, 2d Cong. ch. (Dorchester),	90 42	
Braintree, 1st Cong. ch.	43 00	
Brookline, Harvard Cong. ch., 509.26; Friend, 2,	511 26	
Cambridge, Mrs. Wm. E. Moore, 50; Hubert L. Clark, 5,	55 00	
Charlton, Cong. ch.	6 00	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	84 51	
Dover, Cong. ch.	8 93	
Dunstable, Cong. ch.	20 00	
East Northfield, Cong. ch., for Paotingfu,	5 00	
Everett, 1st Cong. ch.	66 20	
Feeding Hills, Cong. ch.	9 00	
Gloucester, Union Cong. ch. (Magnolia), Frederick J. Libby,	10 00	
Hamilton, Cong. ch.	6 06	
Hanover Center, 1st Cong. ch.	7 00	
Harvard, Cong. ch.	22 00	
Hatfield, Cong. ch.	122 00	
Haverhill, North Cong. ch., 150; Ward Hill Cong. ch., 7.08,	157 08	
Heath, Union Cong. ch.	17 00	
Hingham, J. Wilmon Brewer, for Battalagundu,	4 00	
Holden, Cong. ch.	30 74	
Holyoke, 2d Cong. ch.	375 00	
Lancaster, Cong. ch.	40 10	
Lawrence, South Cong. ch.	15 14	
Lincoln, Cong. ch., of which 2 from Mrs. Chas. H. Trask, 60; Mary L. Wheeler, 8,	68 00	
Lowell, Eliot Cong. ch., Mary E. Fletcher, 10; Friend, 15,	25 00	
Lynnfield Center, Cong. ch.	19 50	
Mattapoisett, Cong. ch.	19 00	
Medfield, Cong. ch.	5 00	
Medford, Mystic Cong. ch.	54 37	
Melrose, Cong. ch.	77 25	
Methuen, 1st Cong. ch.	32 00	
Millis, Cong. ch.	27 38	
Mt. Hermon, Wm. F. Nichols,	100 00	
Mt. Washington, Cong. ch.	30 00	
New Boston, Cong. ch.	8 75	
Newbury, 1st Cong. ch.	26 93	
Newburyport, Central Cong. ch., toward support Dr. E. L. Bliss,	100 00	
Newton Highlands, Leslie H. Allen,	5 00	
Northampton, 1st Cong. ch., toward support Dr. F. F. Tucker, 140.16; Edwards Cong. ch., 131.80; M. C., for school work among Armenians, 25,	296 96	
Northboro, Cong. ch.	44 00	
Northbridge, Rockdale Cong. ch.	20 00	
North Reading, Union Cong. ch.	19 00	
Orange, Central Cong. ch.	18 00	
Pepperell, Cong. ch., Wm. W. Dole,	5 00	
Quincy, Bethany Cong. ch.	45 38	
Randolph, T.	33 00	
Richmond, Rev. Wm. M. Crane, toward support Rev. E. L. Nolting,	83 33	
Rochester, East Cong. ch.	5 00	
Rockland, 1st Cong. ch.	22 32	
Somerset, Cong. ch.	8 27	
South Ashburnham, Cong. ch.	4 70	
Southbridge, Elm-st. Cong. ch.	20 00	
Southfield, Cong. ch.	8 50	
South Hadley, Cong. ch.	49 50	
Springfield, South Cong. ch., 229.47; 1st ch. of Christ, toward support Dr. C. D. Ussher, 191.17; Olivet Cong. ch., 25.03,	445 67	
Stoughton, 1st Cong. ch.	28 00	
Sturbridge, 1st Cong. ch.	17 33	
Sutton, 1st Cong. ch., for work among Armenians,	28 74	
Taunton, Trin. Cong. ch.	144 00	
Townsend, Cong. ch.	10 62	
Waltham, 1st Cong. ch.	33 00	
Ware, 1st Cong. ch.	8 00	
Warren, Cong. ch.	29 49	

Wellesley, Cong. ch.	35 00		
Wellesley Hills, 1st Cong. ch.	102 40		
Westfield, H. E. Holland,	5 00		
West Newbury, Cong. ch.	7 00		
Whitman, 1st Cong. ch., of which 25 for Mt. Silinda,	40 32		
Worcester, Piedmont Cong. ch., toward support Dr. J. A. McCord, 500; Union Cong. ch., 34.08,	534 08	—	4,658 65
Less.—Cambridge, Wood Memorial Cong. ch., returned,			10 00
			4,648 65
Legacies.—Boston, Frank Wood, by Mrs. Lillian Neale Wood and Robert F. Herrick, Ex'rs,	76 30		
Greenfield, Wm. B. Washburn, add'l,	4 83		
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l,	3 00		
Springfield, Villroy C. Lord, add'l,	5 00	—	89 13
			4,737 78

Rhode Island

Providence, Beneficent Cong. ch.			133 20

Young People's Societies

Maine.—Auburn, 6th-st. Y. P. S. C. E., 5; East Baldwin, 1st Y. P. S. C. E., 2,			7 00
New Hampshire.—Hillsboro, Smith Memorial Y. P. S. C. E., 17.61; New Ipswich, Annual Children's Fair, 6,			23 61
Vermont.—Johnson, Y. P. S. C. E., for Sholapur,			10 00
Massachusetts.—Amherst, North Y. P. S. C. E., 4; Boston, Immanuel-Walnut-av. Y. P. S. C. E. (Roxbury), 125; Brockton, South Y. P. S. C. E., 2.10; Clinton, Y. P. S. C. E., toward support Rev. A. J. Saunders, 25; Framingham, Plymouth Y. P. S. C. E., for work in China, 5.58; Hanover Center, 1st Y. P. S. C. E., 15.40; Lowell, Eliot Y. P. S. C. E., for Shaowu, 5; Petersham, Y. P. S. C. E., 13; Sutton, 1st Y. P. S. C. E., for work among Armenians, 10; Wilmington, Y. P. S. C. E., for Aruppukottai, 15,			220 08
			260 69

Sunday Schools

Maine.—Portland, Woodfords Cong. Sab. sch.			2 80
New Hampshire.—Campton, Cong. Sab. sch., 10.74; Warner, Cong. Sab. sch., 4,			14 74
Vermont.—North Bennington, Cong. Sab. sch., Green Box Bank Soc., 17.72; South Royalton, Cong. Sab. sch., 6,			23 72
Massachusetts.—Lynn, Central Cong. Sab. sch., for work in Africa, 2; Orange, Central Cong. Sab. sch., for Shaowu, 15; Somerville, Broadway Cong. Sab. sch., for Mt. Silinda, 20,			37 00
			78 26

MIDDLE DISTRICT

Connecticut

Bethlehem, Cong. ch.	4 02		
Bridgeport, Black Rock Cong. ch.	76 00		
Bristol, Cong. ch., for Marsovan, 200; do., Mrs. C. F. Barnes, 25,	225 00		
Columbia, Edna Latham,	65 00		
Derby, 1st Cong. ch.	7 20		
East Haddam, 1st ch. of Christ,	11 19		
East Woodstock, Cong. ch., Friend,	5 00		
Fairfield, Cong. ch.	145 50		
Franklin, Cong. ch.	10 00		
Gilead, Cong. ch.	30 00		
Haddam, Cong. ch., toward support Dr. G. C. Raynolds,	20 00		
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 250; 1st ch. of Christ, 133.91,	383 91		
Lyme, 1st Cong. ch.	18 00		
Madison, 1st Cong. ch.	29 70		
Mansfield, 2d Cong. ch.	26 00		
Middlefield, Cong. ch.	31 00		
Middletown, 1st Cong. ch.	20 74		
Milton, Cong. ch.	3 12		
New Hartford, North Cong. ch.	26 05		
New Haven, ch. of the Redeemer, toward support Rev. J. E. Tracy,	522 80		
New London, 1st ch. of Christ, toward support Rev. C. N. Ransom,	42 83		
New Preston, Cong. ch.	1 00		
Norwich, Park Cong. ch.	100 00		
Saybrook, 1st Cong. ch.	15 44		
Sherman, Cong. ch.	50 00		
Simsbury, 1st Cong. ch.	24 49		
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle,	925 00		
Stonington, 2d Cong. ch.	52 95		
Suffield, 1st Cong. ch.	80 00		
Talcottville, Friend, for work in Turkey,	50 00		
Thomaston, Cong. ch.	13 07		
Torrington, Center Cong. ch., Member,	15 25		
Westport, Saugatuck Cong. ch.	11 86	—	3,042 12
Legacies.—Woodbury, David C. Porter, add'l,			37 50
			3,079 62

New York

Albany, 1st Cong. ch., Harlan P. French,	25 00		
Aquebogue, Cong. ch.	8 50		
Auburn, E. W. Parmelee,	20 00		
Brooklyn, Marion L. Roberts, of which 20 for Shaowu, 30; Josephine L. Roberts, 15,	45 00		
Buffalo, Mrs. Sarah C. Whittemore,	40 00		
Jamaica, Rev. James A. Towle,	5 00		
Jamestown, 1st Cong. ch., Friend,	25 00		
Lackawanna, Roland Cong. ch.	6 42		
Mannsville, Cong. ch.	16 00		
Mt. Sinai, Cong. ch.	10 00		
Parishville, Cong. ch.	7 20		
Riverhead, Sound-av. Cong. ch.	64 15		
Rochester, Friend,	25 00		
Schenectady, Pilgrim Cong. ch.	22 50		
Syracuse, Plymouth Cong. ch.	65 13		
Warsaw, Cong. ch., for Tungchow,	13 00	—	397 90

New Jersey

Egg Harbor, Emmanuel Cong. ch.	5 00		
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen,	250 00		
Newark, 1st Cong. ch.	40 00		
Paterson, Auburn-st. Cong. ch.	18 00		
Upper Montclair, Christian Union Cong. ch., toward support Rev. F. C. Laubach,	300 00	—	613 00

Pennsylvania

Philadelphia, Park Cong. ch.	20 00		
Pittsburgh, Puritan Cong. ch., Ladies' Miss. Soc.	15 00		
Ridgway, Ida E. Wood,	5 00		
Williamsport, 1st Cong. ch.	10 00		
———, Pittsburgh Assn. of Cong. Churches,	10 00	—	60 00

Ohio

Austinburg, Cong. ch.	7 30		
Berea, Cong. ch.	3 60		
Berlin Heights, Cong. ch., Woman's Miss. Soc., Mrs. Gertrude R. Hill,	5 00		
Brookfield, Cong. ch.	50		
Chatham, Cong. ch.	12 00		
Cincinnati, Plymouth Cong. ch.	12 00		
Cleveland, Park Cong. ch., 27; 1st Cong. ch., 19; Mizpah Cong. ch., 15; Cyril Cong. ch., 12; Grace			

Cong. ch., 10.75; Collinwood Cong. ch., 6.90, 90 65
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Plymouth Cong. ch., 53, 278 00
Coolville, Cong. ch. 5 70
East Cleveland, Calvary Cong. ch. 5 00
Elyria, 1st Cong. ch. 34 13
Fairport Harbor, 1st Cong. ch. 5 00
Geneva, Cong. ch. 24 70
Gomer, Cong. ch. 37 40
Isle St. George, Cong. ch. 5 10
Mansfield, 1st Cong. ch. 54 33
Marietta, 1st Cong. ch., Friend, toward support Rev. and Mrs. C. A. Stanley, 500; Friend, toward support Rev. and Mrs. J. S. Augur, 500, 1,000 00
Newark, Plymouth Cong. ch. 8 79
North Monroeville, Cong. ch. 15 92
Oberlin, 2d Cong. ch., for Shansi, 47 16
Sandusky, 1st Cong. ch., for Mindanao, 15 00
Unionville, Cong. ch. 10 00
Wauseon, 1st Cong. ch. 60 00
West Andover, Cong. ch. 8 55
West Millgrove, Cong. ch., 2; R. B. Ketchum, toward support Rev. A. B. De Haan, 5, 7 00—1,752 83

District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, of which 3 from Member, 94 53

Georgia

Alpharetta, Ocee Cong. ch. 1 75

Florida

Miami, People's Cong. ch. 6 00
St. Petersburg, Cong. ch., Woman's Miss. Soc. 5 00—11 00

Young People's Societies

Connecticut.—Hartford, Center Y. P. S. C. E., for Shaowu, 30; South Coventry, Y. P. S. C. E., for Harpoot, 30, 60 00
New York.—Deer River, Y. P. S. C. E., for work among Armenians, 2.50; Patchogue, Y. P. S. C. E., for Shaowu, 15; Schenectady, Pilgrim Y. P. S. C. E., 5; Woodville, Y. P. S. C. E., 3, 25 50
New Jersey.—Woodbridge, 1st Y. P. S. C. E. 9 00
Ohio.—Twinsburg, Y. P. S. C. E., 3.60; Vermilion, Y. P. S. C. E., 3.50, 7 10
101 60

Sunday Schools

Connecticut.—New London, Sab. sch. of 1st ch. of Christ, toward support Rev. C. N. Ransom, 17.48; Thompson, Cong. Sab. sch., 1.79; Whitneyville, Cong. Sab. sch., 4, 23 27
New York.—Brooklyn, Sab. sch. of ch. of the Evangel, 19.20; Sherburne, 1st Cong. Sab. sch., 39, 58 20
Pennsylvania.—Glenolden, Cong. Sab. sch., for Harpoot, 10 00
Ohio.—Cleveland, North Cong. Sab. sch. 7 00
98 47

INTERIOR DISTRICT

Alabama

Anniston, Cong. ch., of which 5 from Rev. James Brown, 10 00

Louisiana

Emad, Cong. ch. 21 00

Texas

Dallas, E. M. Powell, 100 00
Rainey's Chapel, Cong. ch. 1 00—101 00

Illinois

Abingdon, Cong. ch. 27 25
Alton, ch. of the Redeemer, 100 06
Amboy, 1st Cong. ch. 4 17
Aurora, New England Cong. ch., 58.75; 1st Cong. ch., 20, 78 75
Bowen, Cong. ch. 17 42
Bunker Hill, Cong. ch. 23 21
Chicago, North Cong. ch. (Englewood), 23.50; Washington Park Cong. ch., 22; West Pullman Cong. ch., 15.88; Leavitt-st. Cong. ch., 4.45, 65 83
Cornwall Township, Liberty Cong. ch. 5 50
Dundee, Cong. ch. 52 00
Earlville, J. A. D. 25 00
Galva, 1st Cong. ch. 80 00
Granville, 1st Cong. ch. 50 00
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 106 36
Kewanee, 1st Cong. ch. 60 87
La Harpe, Union ch. 12 00
La Salle, 1st Cong. ch. 15 00
Moline, 1st Cong. ch. 27 83
Naperville, Ger. Cong. ch. 5 00
Peoria, 1st Cong. ch., toward support Rev. M. S. Frame, 112 50
Princeton, 1st Cong. ch. 11 46
Seward, Cong. ch. 12 00
Sterling, Cong. ch. 23 31
Wheaton, ch. of Christ, toward support Rev. W. C. Cooper, 50 00—965 52
Less.—River Falls, 1st Cong. ch., acknowledged in Sept. receipts, transferred to Wisconsin, 19 00
946 52
Legacies.—Chicago, Rev. G. S. F. Savage, D.D., by David Fales, 300 00
1,246 52

Michigan

Almont, Cong. ch. 10 00
Alpena, Cong. ch. 20 35
Bangor, 1st Cong. ch. 8 50
Big Rapids, 1st Cong. ch. 4 00
Buckley, Cong. ch. 6 00
Carsonville, Cong. ch. 5 00
Charlotte, Cong. ch. 8 33
Coloma, Cong. ch. 6 00
Columbus, Cong. ch. 18 00
Constantine, Cong. ch., Rev. Wilmot E. Stevens, 5 00
Detroit, North Woodward-av. Cong. ch., 187.50; Brewster Cong. ch., 100; Mt. Hope Cong. ch., 5; Rev. J. Percival Huget, 15, 307 50
Dexter, Cong. ch. 3 00
Eastport, Cong. ch. 2 00
Grand Blanc, 1st Cong. ch., toward support Dr. L. H. Beals, 30 00
Grand Rapids, Park Cong. ch. 240 00
Hartland, Cong. ch. 3 00
Lansing, Pilgrim Cong. ch. 14 00
New Baltimore, Cong. ch. 1 50
Old Mission, Cong. ch. 2 00
Pontiac, Olive McMillen, 2 00
Port Sanilac, Cong. ch. 4 00
Reed City, Cong. ch. 10 00
Romeo, Cong. ch. 5 50
Rondo, Cong. ch. 2 00
Sherman, 1st Cong. ch., Rev. W. D. Stevenson, 3 00
South Haven, Cong. ch. 8 00
Traverse City, Oak Park Cong. ch. 3 00
Vernon, Cong. ch. 7 35
Ypsilanti, Cong. ch. 35 00—774 03
Less.—Alpine and Walker, Cong. ch., returned, 2 60
771 43

Wisconsin

Brodhead, Cong. ch.	14 32	
Dousman, Immanuel Cong. ch.	13 00	
Edgerton, Cong. ch., Woman's Miss. Soc.	25 00	
Fort Atkinson, Cong. ch., toward support Rev. R. S. Rose,	35 00	
Mellen, Union Cong. ch.	5 00	
Mukwonago, Cong. ch.	12 00	
Plymouth, 1st Cong. ch.	12 50	
Ripon, 1st Cong. ch.	42 00	
River Falls, 1st Cong. ch.	19 00	
Rochester, 1st Cong. ch.	34 00	
Spring Green, Cong. ch.	2 00	
Sturgeon Bay, Hope Cong. ch.	20 00	
Walworth, Cong. ch.	10 00	
Whitewater, Cong. ch.	33 75	
Wyoming, Cong. ch.	3 50——281 07	
Legacies.—Wauwatosa, Eunice L. Story,	394 98	
	676 05	

Minnesota

Akeley, Cong. ch.	1 75	
Cedar Spur, Cong. ch.	1 40	
Excelsior, Cong. ch.	20 00	
Fairmont, Cong. ch.	2 44	
Grand Meadow, Cong. ch.	1 00	
Little Falls, 1st Cong. ch.	22 62	
Mankato, 1st Cong. ch.	3 07	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 191.84; Park-av. Cong. ch., 50.16; Lyndale Cong. ch., 14.21; Lynnhurst Cong. ch., 8.94; Pilgrim Cong. ch., 8.59,	273 74	
New Richland, Cong. ch.	15 00	
Owatonna, Cong. ch.	21 25	
Round Prairie, Cong. ch.	12 00	
St. Cloud, Miss B. E. Atkins,	10 00	
St. Paul, Plymouth Cong. ch., 30; Olivet Cong. ch., 20; University-av. Cong. ch., 6.80; South Park Cong. ch., 4.90,	61 70	
Wayzata, Cong. ch.	8 00——453 97	

Iowa

Algona, Cong. ch.	7 30	
Cedar Falls, Cong. ch.	33 50	
Clarion, 1st Cong. ch.	60 00	
Cromwell, Cong. ch.	55 00	
Davenport, Berea Cong. ch.	23 94	
Des Moines, M. H. Smith,	5 00	
Fairfield, Philo C. Hildreth, in memory of Rev. Edw. Hildreth,	50 00	
Farnhamville, Cong. ch.	10 00	
Glenwood, Cong. ch.	20 90	
Iowa City, Cong. ch.	35 20	
Manson, Cong. ch.	6 00	
McGregor, Cong. ch.	12 36	
Muscatine, Ger. Cong. ch.	15 00	
Newton, 1st Cong. ch.	50 00	
Old Man's Creek, Cong. ch., L. M. S.	10 00	
Oskaloosa, Cong. ch.	12 07	
Shell Rock, Cong. ch.	6 00	
Van Cleve, Cong. ch.	22 00	
Waterloo, 1st Cong. ch.	100 00	
Webster City, 1st Cong. ch.	40 25——574 52	

Missouri

St. Louis, Pilgrim Cong. ch., 125; Hyde Park Cong. ch., R. Dunhaupt, 10,		135 00

North Dakota

Carrington, Cong. ch.	13 00	
Elliott, Ger. Cong. ch.	7 00	
Harvey, Ger. Cong. ch., toward support Rev. C. H. Maas,	25 00	
Iota Flats, Cong. ch.	3 00	
Mohall, Cong. ch.	1 00	
Orrin, Cong. ch.	1 00——	50 00

South Dakota

Fairfax, Hope Ger. Cong. ch., 20; Bethlehem Ger. Cong. ch., 20,	40 00	
Frankfort, Cong. ch.	80	
Hot Springs, Wm. Black,	6 00	
Redfield, L. W. Black, for Mindanao,	20 00	
Redig, Cong. ch.	2 40	
Ree Heights, Cong. ch., A. H. Robbins,	10 00	
Scotland, Petersburg Ger. Cong. ch., toward support Rev. C. H. Maas, 70; 1st Ger., Neuberg, Seimenthal, and Hoffnungsthal Ger. Cong. churches, 60,	130 00	
Winfred, Cong. ch.	2 62——211 82	

Nebraska

Ainsworth, Corporate Member,	100 00	
Arcadia, Cong. ch.	8 30	
Avoca, Cong. ch.	19 50	
Brunswick, Rev. Mary E. Hughes,	5 00	
Fairfield, Cong. ch.	10 00	
Franklin, Cong. ch.	29 80	
Friend, Ger. Cong. ch., for Shaowu,	20 00	
Genoa, Cong. ch.	16 00	
Germantown, Union Cong. ch., 5.24; Ger. Cong. ch., 4,	9 24	
Hastings, Cong. ch.	33 50	
Havelock, Cong. ch.	5 00	
Lincoln, 1st Cong. ch.	35 00	
Loomis, Cong. ch.	26 00	
McCook, Ger. Cong. ch.	75 00	
Norfolk, Ger. Cong. ch.	10 00	
Omaha, Plymouth Cong. ch.	31 00	
Park, Cong. ch.	1 00	
Trenton, Cong. ch.	13 50	
Verdon, Cong. ch.	18 50	
Weeping Water, Cong. ch.	50 00	
York, Zion Ger. Cong. ch.	15 00	
———, Ger. Conference, toward support Rev. C. H. Maas,	13 00——544 34	

Kansas

Arvonia, Cong. ch.	5 00	
Centralia, Cong. ch., Woman's Miss. Soc.	10 00	
Lawrence, Plymouth Cong. ch.	61 25	
Muscotah, Cong. ch.	20 00	
Newton, 1st Cong. ch.	9 00	
Ottawa, Cong. ch.	20 00	
Stockton, Cong. ch.	3 50	
Tonganoxie, Cong. ch.	25 71	
Topeka, Central Cong. ch.	45 75	
Wakefield, Cong. ch.	22 00	
Wichita, College Hill Cong. ch., H. W. Darling,	50 00——272 21	

Montana

Helena, Cong. ch.	5 00	
Merino, Cong. ch.	2 00	
Musselshell, Cong. ch.	1 00	
Sidney, Cong. ch.	1 00	
Westmore, Cong. ch.	2 00	
Wibaux, Cong. ch.	8 00——	19 00

Wyoming

Big Horn, Cong. ch.	4 50	
Boulder, Cong. ch.	26	
Buffalo, Cong. ch. and Sab. sch.	3 08	
Cheyenne, Cong. ch. and W. M. Soc.	16 89	
Dayton, Cong. ch.	3 75	
Federal, Cong. ch.	75	
Green River, Cong. ch.	1 19	
Lusk, Cong. ch. and W. M. Soc.	9 56	
Node, Cong. ch.	75	
Pinedale, Cong. ch.	87	
Rock Springs, Cong. ch., Sab. sch., and Y. P. S. C. E.	3 15	
Shoshoni, Cong. ch.	3 75	
Superior, Cong. ch.	2 25	
Van Tassell, Cong. ch.	75	
Wheatland, Cong. ch. and W. M. Soc.	12 44——	63 94

Colorado

Denver. North Cong. ch., 3.70; 2d Cong. ch., toward support Mrs. W. M. Stover, 41.67, 45 37
Flagler, Cong. ch. 9 30
Greeley, St. Paul's Ger. Cong. ch., toward support Rev. C. H. Maas, 20 00
Henderson, Cong. ch. 10 80
Pueblo, Minnequa Cong. ch. 5 00
Seibert, Cong. ch. 7 00
Steamboat Springs, Cong. ch. 8 25
Sterling, Ger. Cong. ch., toward support Rev. C. H. Maas, 5 00
Stratton, Cong. ch. 3 60——114 32

Young People's Societies

Illinois.—Chicago, Miss. Study and Prayer Union of the Moody Bible Inst., for Harpoot, 12.50; Jacksonville, Miss. Study Circle of Cong. ch., toward support Rev. L. J. Christian, 15, 27 50
Michigan.—Grand Rapids, 2d Y. P. S. C. E., for Mt. Silinda, 4.75; New Haven, Y. P. S. C. E., for work in India, 15, 19 75
Wisconsin.—Washburn, 1st Y. P. S. C. E. 15 00
Nebraska.—Germantown, Y. P. S. C. E. of Union Cong. ch., 2.50; do., Ger. Y. P. S. C. E., 2.50; Weeping Water, Y. P. S. C. E., 10, 15 00
77 25

Sunday Schools

Louisiana.—Jennings, 1st Cong. Sab. sch., of which 30 for Shaowu, 36 20
Texas.—Dallas, Winnetka Cong. Sab. sch. 2 37
Illinois.—Chicago, Rogers Park Cong. Sab. sch., 15; Jacksonville, Cong. Sab. sch., toward support Rev. L. J. Christian, 3.64, 18 64
Wisconsin.—Beloit, 2d Cong. Sab. sch., Jun. Dept. 2 15
Kansas.—Kansas City, Central Cong. Sab. sch., Philathea Class, 1 80
61 16

PACIFIC DISTRICT

Arizona

Prescott, 1st Cong. ch. 5 00

Utah

Provo, 1st Cong. ch. 10 00

Idaho

Boise, Wright Cong. ch. 4 00
Bruneau, Cong. ch. 4 00
Kimama, Cong. ch. 2 00
McCall, Cong. ch. 2 00
Mountain Home. Cong. ch. 11 00
Rockland, Cong. ch. 3 00
Yale, Cong. ch. 12 00—— 38 00

Washington

Kirkland, Cong. ch. 10 00
Odessa, Friedensfeld Ger. Cong. ch. 20 00
Seattle, Green Lake Cong. ch. 15 00
Walla Walla, 1st Cong. ch. 100 00——145 00

Oregon

Ione, Cong. ch. 6 00
Monitor, Cong. ch. 5 00
Portland, Atkinson Memorial Cong. ch., 20; Sunnyside Cong. ch., 20, 40 00
Scappoose, Cong. ch. 7 75—— 58 75

California

Berkeley, 1st Cong. ch. 103 60
Bowles, Cong. ch. 2 59
Ferndale, Cong. ch. 2 50
Kenwood, Cong. ch. 4 48
Los Angeles, Colegrove Cong. ch., 3; Mabel Jameson, 10, 13 00
Oakland, Calvary Cong. ch., 5.20; Olivet Cong. ch., 2.53, 7 73
Paradise, Cong. ch. 2 87
Parlier, Cong. ch. 25 00
San Francisco, Friend, for work among Armenians, 85
San Mateo, Cong. ch. 19 00
San Rafael, Cong. ch. 5 74
Santa Barbara, Cong. ch. 15 00
Santa Clara Valley, Martin Memorial Presb. ch., Mr. and Mrs. Chas. Pitman, 5 00
Sonoma, Cong. ch. 7 20——214 56

Hawaii

Honolulu, Central Union Cong. ch. 390 00
———, churches, through Hawaiian Board, 5 00——395 00

MISCELLANEOUS

Canada

Westmount, D. W. Ross, for work in Armenia, 50 00

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer 1,779 49

From the *American Missionary Association*
Irving C. Gaylord, New York City, Treasurer
Income of Avery Fund, for missionary work in Africa. 1,831 84

Rockefeller Foundation Medical Work

For salaries of missionaries in Peking Union Medical College: Dr. C. W. Young, 1,382.96; Dr. J. H. Ingram, 2,082.05; and Dr. O. H. Love, 450.18. *Less* 45 each for house repairs for Dr. Ingram and Dr. Love, 3,825 19

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For salary of missionaries in Balkan Mission, 154 11
For salary of missionaries in West Turkey Mission, 402 93
For salary of missionaries in East Turkey Mission, 297 00
For salary of missionaries in Central Turkey Mission, 357 72
For residence wing, Bible-woman's Training School, Foochow, 1,500 00
For running expenses of kindergarten, Paotingfu, 60 00
For house fund for missionary, Japan, 112 50—2,884 26

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 50,804 32

53,688 58

Additional Donations for Special Objects

Maine.—Warren, Y. P. S. C. E., 8, and Cong. Sab. sch., Prim. Dept., 7, both for native helper, care Rev. R. A. Hume, 15 00
New Hampshire.—Campton, Cong. Sab. sch., for use of Miss E. M. Blakely, 25; Meriden, students of Kimball Union Academy, for scholarship, care Miss Isabelle Phelps, 20; ———, Friend, for work in Rhodesia, care Rev. Thomas

King, 400; ———, Friend, for evangelist, care Dr. H. N. Kinnear, 100, 545 00

Vermont.—Proctor, Frank C. Partridge, for medical or hospital work, care Rev. C. L. Storrs, 25 00

Massachusetts.—Boston, Union Cong. Sab. sch., Prim. Dept., for King School, care Miss C. R. Willard, 3; Erving, Mrs. J. C. Richards, for work, care Rev. E. D. Kellogg, 25; Fall River, Chinese Y. P. S. C. E. of Central Cong. ch., for native preacher, 70, and for Bible-woman, 35, both care Rev. C. A. Nelson, 105; do., Amy A. Chace, for pupil, care Miss M. E. Waddell, 10; Lowell, Solomon Robitschik, for hospital, care Dr. H. N. Kinnear, 2; Newton, Mr. and Mrs. F. W. Stearns, for agricultural implements, care Dr. E. L. Bliss, 400; do., Mrs. E. F. Smith, for schoolhouses, care Rev. J. H. Dickson, 25; Northampton, Edwards Cong. ch., Mrs. Martha D. Jones, for work in hospital, care Dr. F. F. Tucker, 5; Pittsfield, Friend, of which 100 for students, care Rev. J. X. Miller, and 200 for students, care Rev. W. M. Zumbro, 300; South Hadley, Anne S. Young, for work, care Miss C. R. Willard, 20; Worcester, Hope Cong. ch., Winthrop G. Hall, for native preacher, care Rev. E. H. Smith, 40, 935 00

Connecticut.—John Stettbacher, for use of Miss J. L. Graf, 5; Madison, J. J. Marsh, for hospital, care Dr. H. N. Kinnear, 1; New Haven, Simeon E. Baldwin, for hospital, care Dr. H. N. Kinnear, 100; Norwich Town, Rev. Edward H. Smith, for theol. students, care Rev. Lewis Hodous, 10; Terryville, Cong. Sab. sch., for bed in hospital, care Dr. W. A. Hemingway, 20, 136 00

New York.—Brooklyn, Clinton-av. Cong. ch., Woman's League, for school work, care Mrs. L. C. Porter, 130; Clifton Springs, J. A. Sanders, for Centenary Fund, care Rev. J. H. Dickson, 25; Fredonia, Mary Frost Popoff, for pupil, care Rev. R. S. Markham, 65; New York, Edward C. Bodman, of which 2,000 for construction and 1,000 for equipment of Edward C. Bodman ward in hospital, Tehchow, care Dr. F. F. Tucker, 3,000; do., Chas. R. Crane, through Inez L. Abbott, toward deficit on Girls' Boarding School, care Mrs. L. F. Ostrander, 200; do., Mrs. A. S. Denis, for pupil, care Mrs. W. O. Ballantine, 10; White Plains, Chatterton Hill Sab. sch. of Westchester Cong. ch., for school, care Miss Jean P. Gordon, 25, 3,455 00

New Jersey.—Montclair, Mrs. W. M. Dunlap, through Inez L. Abbott, for pupil, care Rev. R. H. Markham, 10; Westfield, Mr. and Mrs. Geo. Weston, for work, care Miss Mary F. Long, 50, 60 00

Pennsylvania.—Centerville, Cong. ch., for village schools in Ceylon, 10 00

Ohio.—Kingsville, Mrs. Sarah C. Kellogg, 3, and Miss E. D. Comings, 1, both for hospital work, care Dr. H. N. Kinnear, 4; North Olmstead, O. A. Risk, for native worker, care Rev. F. E. Jeffery, 25; Youngstown, John J. Thomas, for pupil, care Rev. J. J. Banninga, 40, 69 00

District of Columbia.—Washington, Gertrude L. Woodin, for 70th anniversary of Foochow Mission, care H. B. Belcher, 5 00

Florido.—Melrose, Friend, for Bible-reader, care Rev. M. S. Frame, 30 00

Illinois.—Butler, Mrs. Harriett E. Turner, for work, care Rev. P. L. Corbin, 10; Chicago, Austin Cong. Sab. sch., for pupil, care Rev. W. W. Wallace, 16; Elgin, Friend, through Paul E. Nilson, for use of Mrs. T. D. Christie, 5; Oglesby, Union ch., of which 62.50 for native helper, care Dr. W. A. Hemingway, and 37.50 for North China College, care Rev. H. S. Galt, 100; Quincy, C. M. Blosser, for hospital, care Dr. H. N. Kinnear, 2; Rockford, Confirmation Soc. of Free ch., through Paul E. Nilson, for use of Mrs. T. D. Christie, 50, 183 00

Wisconsin.—Florence, Harald Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 1 00

Minnesota.—Excelsior, Plymouth Cong. Sab. sch., for King School, care Miss C. R. Willard, 18; Minneapolis, Park-av. Cong. ch., Esther A. Clark, for do., care do., 26; Northfield, Rev. V. P. Eastman, for hospital building or equipment at Lintsingchow, 25, 69 00

Iowa.—Des Moines, Plymouth Cong. ch., Home Circle, for use of Miss Grace A. Funk, 8; Grinnell, Friend, for native preacher, care Rev. E. H. Smith, 25; Iowa Falls, Mrs. F. D. Peet, for pupil, care Miss F. K. Bement, 5; Marshalltown, J. G. Brown, for native worker, care S. L. Caldwell, 35, 73 00

Missouri.—Webster Groves, Mrs. E. H. Tenney, for use of Miss F. K. Heebner, 5 00

South Dakota.—Yankton, Agnes Fenenga, for Girls' High School, care Miss D. L. Dewey, 285 00

California.—Claremont, Mrs. Helen G. Renwick, for library building for American College, Madura, care Rev. W. M. Zumbro, 200; Los Angeles, Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 5; do., Mrs. E. M. Quick, for Centenary Fund, care Rev. J. H. Dickson, 5; Pasadena, Mrs. E. B. Allen, through Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 1; San Diego, G. W. Marston, through do., for deficit on Girls' Boarding School, care Mrs. L. F. Ostrander, 50, 261 00

Hawaii.—Honolulu, Estate of Eliza C. Scudder, by Rev. Doremus Scudder, for construction of Children's Hospital, Fenchow, 700 00

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer

For boys' boarding school, Chisamba,	500 00	
For repairs on house, Chisamba,	130 00	
For pupil at Dondi,	30 00	——660 00

FROM WOMAN'S BOARDS

From *Woman's Baard of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For supplies for hospital, care Dr. W. A. Hemingway,	30 00	
For pupils, care Rev. R. A. Hume,	7 50	
For use of Miss J. L. Graf,	2 00	
For use of Dr. L. P. Bement,	20 00	
For work, care Miss Bertha P. Reed,	11 00	—— 70 50

Rockefeller Foundation Medical Work

Toward equipment of hospital in Tehchow,	4,633 50	
Toward running expenses of do.	987 75	— 5,621 25

Johannesburg Work

For work in Johannesburg,	1,000 00
	14,213 75
Donations received in October,	93.753 06
Legacies received in October,	4,723 11
	98,476 17

Total from September 1, 1916, to October 31, 1916. Donations, $137,326.81; Legacies, $4,830.46 = $142,157.27.

MINUTES OF THE 107TH ANNUAL MEETING

The American Board of Commissioners for Foreign Missions commenced its 107th Annual Meeting in the First Congregational Church of Toledo, O., Tuesday, October 24, 1916, at 2.30 o'clock P.M.

CORPORATE MEMBERS PRESENT

California

Pres. James A. Blaisdell, Claremont
Rev. Henry H. Kelsey, San Francisco

Connecticut

Simeon E. Baldwin, New Haven
Edward Warren Capen, PH.D., Hartford
Rev. Oscar E. Maurer, New Haven
Rev. Roscoe Nelson, Windsor

Georgia

Rev. E. Lyman Hood, Atlanta

Illinois

Rev. William E. Barton, Oak Park
Myron J. Carpenter, La Grange
Rev. W. S. Dando, Warrensburg
David Fales, Lake Forest
Rev. A. N. Hitchcock, Chicago
Rev. John A. Holmes, Champaign
Frank Kimball, Oak Park
Myron A. Myers, Hinsdale
Robert W. Patton, Highland Park
Edward H. Pitkin, Chicago
Robert E. Short, Seward
Rev. W. H. Spence, Hinsdale
Dr. William G. Willard, Oak Park

Indiana

Mrs. George A. Southall, Marion
Rev. L. Curtis Talmage, Terre Haute

Iowa

Rev. William G. Ramsay, Eldora

Kansas

Pres. Walter H. Rollins, Wichita

Massachusetts

J. J. Arakelyan, Dorchester
Rev. James L. Barton, Boston
Rev. Enoch F. Bell, Boston
Rev. D. Brewer Eddy, Boston
Pres. Albert Parker Fitch, Cambridge
Alfred S. Hall, Winchester
Rev. Charles S. Holton, Newburyport
George E. Keith, Campello
Pres. Edward C. Moore, Cambridge
Rev. Cornelius H. Patton, Boston
Henry Harrison Proctor, Boston
Rev. Willard L. Sperry, Boston
Rev. William E. Strong, Boston
Rev. Fred T. Rouse, Worcester
Frank H. Wiggin, Boston
Herbert A. Wilder, Newton

Michigan

Frank E. Bogart, Detroit
Andrew A. Campbell, Ann Arbor
Rev. Dwight Goddard, Ann Arbor
Rev. Walter T. Hinzmann, Laingsburg
Rev. J. P. Huget, Detroit
Rev. Luther K. Long, Ovid
Rev. Harlow S. Mills, Benzonia
Mr. and Mrs. C. B. Stowell, Hudson
Rev. C. E. Taggart, Charlevoix
Frank D. Taylor, Detroit
Paul C. Warren, Three Oaks

Minnesota

Pres. Donald J. Cowling, Northfield
David P. Jones, Minneapolis
Frederick W. Lyman, Minneapolis

Missouri

Rev. J. P. O'Brien, Kansas City

Nebraska

Rev. Motier A. Bullock, Lincoln

New Hampshire

Charles S. Bates, Exeter
Rev. Lucius H. Thayer, Portsmouth

New Jersey

Rev. Martin L. Stimson, Westfield

New York

Guilford Dudley, Poughkeepsie
Rev. Albert L. Grein, Buffalo
Rev. Frank K. Sanders, Yonkers
Rev. Charles H. Small, Jamestown
Edwin G. Warner, PH.G., Brooklyn

Ohio

Rev. Ernest B. Allen, Toledo
Rev. Newton W. Bates, Fairport Harbor
Rev. W. F. Bohn, Oberlin
Prof. Edward I. Bosworth, Oberlin
Rev. Dan F. Bradley, Cleveland
Rev. C. C. Creegan, Marietta
Rev. H. N. Dascomb, Cleveland
Rev. Frederick L. Fagley, Cincinnati
Rev. John G. Fraser, Cleveland
Rev. M. S. Freeman, Mt. Vernon
Rev. H. S. Fritsch, Medina
Rev. J. H. Grant, Elyria
Pres. Henry C. King, Oberlin
Rev. E. T. MacMahon, Cleveland
Rev. Irving W. Metcalf, Oberlin
W. W. Mills, Marietta

Ohio — Continued

Rev. C. S. Patton, Columbus
Rev. C. W. Recard, Canton
Rev. Allen A. Stockdale, Toledo
Rev. Seeley K. Tompkins, Cincinnati
Dr. John J. Thomas, Youngstown
Rev. Thomas H. Warner, Andover

Pennsylvania

Thomas Addenbrook, Pittsburgh

Rhode Island

Rev. Gaius Glenn Atkins, Providence

Vermont

Rev. Henry L. Ballou, Chester
Rev. A. A. Lancaster, Middlebury

Wisconsin

Rev. Albert J. Buxton, Racine
Pres. Edward D. Eaton, Beloit
Rev. Wilfred A. Rowell, Beloit
John M. Whitehead, Janesville

President Moore took the chair, and devotional exercises were conducted by Rev. Dwight Goddard, of Michigan.

The welcome of the churches of Toledo was extended by Rev. Allen A. Stockdale, to which response was made by President Moore.

Selections were read from the Minutes of the last meeting.

Treasurer Wiggin presented his report, showing the most prosperous year in the Board's history, despite the world war. The report of the Auditors, E. H. Baker, W. B. Plunkett, and H. J. Wells, embracing the audit of the American Audit Company, was submitted, and both that and the Treasurer's report were accepted.

The President appointed as *Committee on Nominations:* Frank Kimball, of Illinois, chairman; R. W. Patton, of Illinois; Dr. John J. Thomas, of Ohio; Pres. Henry C. King, of Ohio; Rev. E. B. Allen, of Ohio; E. G. Warner, of New York; Rev. I. W. Metcalf, of Ohio.

As *Business Committee:* Hon. Simeon E. Baldwin, of Connecticut; F. W. Lyman, of Minnesota; H. L. Ballou, of Vermont; C. S. Bates, of New Hampshire; Guilford Dudley, of New York; C. B. Stowell, of Michigan; David Fales, of Illinois.

As *Committee of Arrangements:* C. H. Whitaker, chairman; E. T. Collins, C. A. Langdon, George B. Orwig, Mrs. James Burnap, Rev. A. A. Stockdale, C. S. Johnson, C. G. Smith, C. F. Dunham, E. J. Brown, W. E. Wright, G. W. Pearson, Mrs. M. A. Bauer, John Steganga, I. F. Anderson, Mrs. J. W. Stone, J. W. Coover, Mrs. N. R. Simmons, Mrs. S. S. Loftus, E. L. Briggs, A. W. Boardman, S. E. Eichman, Mrs. W. E. Hertzler, Rev. E. B. Allen, Mrs. W. J. Babcock, Mrs. C. H. Hubbard, all of Toledo.

These appointments were confirmed by the Board.

Secretary Patton presented the report of the Prudential Committee on the Home Department, and it was received.

The hymn, "Ye Christian heralds, go proclaim," was sung.

Rev. Morton D. Dunning, of Kyoto, and Rev. Hilton Pedley, of Maebashi, spoke on "Shall Christian or Atheistic Ideals Rule Japan?" Mr. Pedley introduced Mr. Asashiro Muramatsu, of Kobe, who appealed for an endowment for the Home for ex-Convicts.

After singing by the American Board Quartet and benediction by the President, the meeting took a recess until 7.45 o'clock P.M.

TUESDAY EVENING

The President began the meeting with prayer at 7.45, and Rev. E. B. Allen read the Scripture lesson.

The annual sermon was preached by Rev. G. G. Atkins, of Rhode Island, from the text, Revelation 19: 12, "And on his head are many crowns."

An offering was received for the Fund for Disabled and Retired Missionaries, for which a plea was made by Mr. Henry H. Proctor, of Massachusetts.

The Sacrament of the Lord's Supper was then administered by Rev. John Gardner, of Illinois, and recess was taken to 10 o'clock A.M.

WEDNESDAY MORNING, OCTOBER 25

The President took the chair at ten o'clock, after a half-hour of devotional service led by Rev. Oscar E. Maurer.

The Minutes were read.

Mr. Frank Kimball reported for the Nominating Committee the following committees, which were appointed:—

Committee to Nominate Officers for 1917: Rev. George F. Kenngott, of Ohio, chairman; Charles S. Bates, of New Hampshire; F. W. Lyman, of Minnesota; Rev. Henry A. Stimson, of New York; W. W. Mills, of Ohio.

Committee on Place and Preacher for 1917: Rev. H. S. Mills, of Michigan; Rev. C. H. Small, of New York; Rev. M. A. Bullock, of Nebraska.

Committee on Treasurer's Report: E. H. Pitkin, of Illinois; J. J. Arakelyan, of Massachusetts; C. B. Stowell, of Michigan.

The Annual Survey of Missions was presented by Secretary Barton.

Secretary Barton then introduced the following missionaries of the Board, who made addresses on the theme, "The Blood of the Martyrs is the Seed of the Church": Rev. Theodore A. Elmer, of Marsovan; Dr. Jesse K. Marden, of Marsovan; Rev. Arthur C. Ryan, of Constantinople; Rev. S. Ralph Harlow, of Smyrna.

A telegram was received, announcing the death of Dr. Henry D. Porter, for many years a missionary of the Board in China.

Vice-President Eaton led a memorial service to the missionaries who have died during the war, to the martyred Armenian pastors and teachers, and to the Armenian Christians who have suffered death during the great persecution. The memorial address was made by Pres. George E. White, of Anatolia College, Marsovan.

After hymn and benediction, a recess was taken until two o'clock.

WEDNESDAY AFTERNOON

The President took the chair at two o'clock.

The devotional service was conducted by Rev. J. G. Hindley, of Toronto, Canada, Secretary of the Canadian Congregational Foreign Missionary Society.

Addresses were made by Rev. Vinton P. Eastman, of Lintsingchow, and Rev. William B. Stelle, of Peking, on "Apostolic Experiences in North China"; by Rev. Obed S. Johnson, of Canton, on "In a Hotbed of Revolution"; and by Dr. Edward L. Bliss, of Shaowu, Rev. Leonard J. Christian, of Foochow, and Rev. Edward H. Smith, of Ingtai, on "Christian Engineering in Fukien."

After a selection by the American Board Quartet, "The Call of Latin America" was discussed in addresses by Pres. Henry C. King, Rev. Dwight Goddard, of Michigan, and Mr. Louis B. Fritts, of Mexico.

Mr. Goddard made and President King seconded a motion recommending the appointment of a committee to consider the undertaking of missionary work in South America, which was referred to the Business Committee.

The discussion of a South American field was closed by an address by Charles D. Hurrey, Secretary of the International Committee of the Young Men's Christian Association, on "Should the American Board enter South America? If so, where?"

Secretary Barton introduced Rev. Burleigh V. Mathews, of Battalagundu; Rev. John J. Banninga, of Pasumalai; and Rev. F. E. Jeffery, of Aruppukottai, who spoke on "Are We Winning in India?"

After benediction by the President, the session took a recess until 7.45.

WEDNESDAY EVENING

The President took the chair at 7.45 o'clock.

The devotional service was led by Rev. Martin L. Stimson, of Westfield, N. J., a former missionary of the Board.

It was moved by Vice-President Eaton and voted that a telegram of sympathy be sent to the family of Dr. Henry D. Porter, at La Mesa, Cal.

A selection was sung by the American Board Quartet.

Addresses were made by Pres. George E. White, of Anatolia College, Marsovan, on "The Situation in Turkey—Watchman, What of the Night?"; by Dean Edward I. Bosworth, of Oberlin Seminary; and by Pres. Albert Parker Fitch, of Andover Seminary.

After benediction by the President, the meeting adjourned until Thursday morning, October 26, at 9.30.

THURSDAY MORNING

Vice-President Eaton took the chair at ten o'clock, after a half-hour of devotional service led by S. J. Theodore, of Madura, India.

The Minutes were read.

Secretary Barton introduced Rev. Charles T. Riggs, of Constantinople; Dr. A. R. Hoover, of Talas; and Rev. W. N. Chambers, of Adana, who spoke on "The War and the Work of the Board in Turkey."

After a selection by the American Board Quartet, Rev. W. W. Scudder, the newly elected Tercentenary Secretary, made an address on "The Tercentenary Plans of the Congregational Churches."

The Vice-President introduced the Rev. Samuel C. Black, pastor of the Collingwood Avenue Presbyterian Church, who invited the men of the Board to supper in his church.

Addresses were made by District Secretary Henry H. Kelsey on "The Coast and Missions"; by Rev. Frederick B. Bridgman, of Johannesburg, on "Johannesburg the Hub of South Africa"; and by Dr. R. G. Moffat, of Chisamba, on "A Medical Missionary in the Heart of South Africa."

After benediction by the Vice-President, the meeting took a recess until three o'clock.

THURSDAY AFTERNOON

The President took the chair at three o'clock.

The devotional service was led by the Rev. Fred T. Rouse.

Excuses for absence were received from the following Corporate Members: W. O. Allen, James S. Allen, Jr., C. R. Andrews, George W. Andrews, A. H. Armstrong, George W. Bailey, Henry L. Bailey, Charles H. Baker, J. Henry Baker, James H. Batton, S. H. Barnum, D. N. Beach, C. H. Beale, William V. Berg, John M. Bieler, Nehemiah Boynton, Arthur H. Bradford, Elliot B. Bronson, Frank H. Brooks, Charles R. Brown, I. E. Brown, Harry F. Burns, George F. Burgess, Marion L. Burton, George M. Butler, Edwin H. Byington, W. K. Bigelow, R. B. Blyth, Charles W. Cabeen, Franklin Carter, Edward M. Chapman, John T. Chidsey, Frank S. Child, Edward L. Chute, Francis E. Clark, William C. Clark, Edward S. Coe, Alfred Coit, Mrs. L. A. Collings, Walter H. Commons, David R. Craig, C. W. Collier, H. W. Darling, Ozora S. Davis, William Horace Day, M. A. Dean, Perfect R. DeBerry, Darragh DeLancey, Lemuel Dexter, J. G. Dickey, Charles A. Dinsmore, Herbert S. Drew, Albert E. Dunning, J. Stanley Durkee, C. O. Eames, Marquis Eaton, Frederick E. Emrich, F. J. Estabrook, William P. Fisher, Miles B. Fisher, A. L. Frisbie, W. N. Ferrin, Harlan P. French, Frank L. Garfield, Merrill E. Gates, Arthur L. Gillett, M. T. Gilmore, W. B. D. Gray, William G. Green, Daniel I. Gross, H. E. Hackman, Arthur P. Hall, George A. Hall, William E. Hawkes, Caroline Hazard, Rowland G. Hazard, Harry Wade Hicks, Fred B. Hill, William T. Holmes, George Irving, Lowell E. Jepson, Arthur S. Johnson, P. Adelstein Johnson, Augustine Jones, D. E. Jones, Peter C. Jones, Wendell P. Keeler, William F. Kettle, John

L. Kilborn, Payson W. Lyman, Henry W. Lane, William H. Lewis, Samuel L. Loomis, Frederick B. Lovejoy, George E. Lovejoy, A. B. Lyons, S. W. McCaslin, Thomas McClelland, A. MacEachron, Claude Allen McKay, William M. Macnair, W. Douglas Mackenzie, George W. Marston, C. H. Merrill, H. H. Merriam, Charles S. Mills, W. A. Minty, Charles A. Moore, Walter Amos Morgan, J. H. Morse, Warren Morse, Daniel I. Moss, W. J. Moulton, C. G. Murphy, J. O. Myers, J. G. Merrill, Calvin B. Moody, C. S. Nash, John T. Nichols, Epaphroditus Peck, Charles H. Percival, Arthur Perry, John W. Platner, Dwight M. Pratt, A. P. Pratt, Arthur F. Poole, E. M. Powell, W. S. Pritchard, F. B. Powell, Edward N. Packard, George H. Reed, Charles M. Rhodes, Charles H. Richards, William W. Rockwell, George L. Richards, R. L. Rising, George Savery, J. R. Scotford, Frank J. Scribner, Henry W. Sears, Oliver D. Sewall, William Shaw, Arthur L. Shipman, Frank G. Smith, Isaiah Sneath, James Snowden, E. H. Stickney, Sydney Strong, Samuel C. Shaw, Henry A. Stimson, Arthur J. Sullens, C. E. Swett, Samuel Usher, Carl H. Veazie, Clarence A. Vincent, Williston Walker, Lucien C. Warner, W. A. Waterman, Herbert J. Wells, Frederick A. Wilson, A. P. Williams, S. H. Williams, Francis O. Winslow, Mrs. Ida Vose Woodbury, Herbert P. Woodin, W. H. Woodwell, Edward S. Worcester, Philip Yarrow.

The *Committee on the Nomination of Officers* reported, recommending the following list, and these persons were elected:—

President

Edward C. Moore, D.D.

Vice-President

Edward D. Eaton, D.D.

Recording Secretary

Oscar E. Maurer, D.D.

Assistant Recording Secretary

Rev. Edward W. Capen, PH.D.

Auditors

Edwin H. Baker
William B. Plunkett
Herbert J. Wells

Corresponding Secretaries

James L. Barton, D.D.
Cornelius H. Patton, D.D.
Edward Lincoln Smith, D.D.

Treasurer

Frank H. Wiggin

Editorial Secretary

William E. Strong, D.D.

Associate Secretaries

Rev. Enoch F. Bell
Rev. D. Brewer Eddy

Prudential Committee
(Term expires 1919)

Francis O. Winslow
Rev. Edward M. Noyes
Shepherd Knapp, D.D.
Arthur L. Gillett, D.D.

Upon motion of Rev. Charles C. Creegan, of Marietta, the Recording Secretary was instructed to send a telegram of sympathy in the name of the Board to the family of Rev. John P. Jones, for many years a missionary in India.

Hon. Simeon E. Baldwin reported for the *Business Committee* as follows:—

To the American Board of Commissioners for Foreign Missions:

Your Business Committee have considered the proposition referred to them on October 25, which was submitted by Rev. Dwight Goddard, and recommend its adoption, with some slight alterations, by the passage of the following resolution:—

"*Resolved,* That the President of the Board appoint a committee of five to report at the next Annual Meeting as to the advisability of the Board undertaking additional missionary work in Latin America; and, should they recommend the undertaking, to embody in their report an outline of the forms which, in their opinion, that work should undertake."

The resolution was adopted.

Mr. Myron A. Myers reported for the *Committee on the Treasurer's Report* as follows:—

The year recently closed has been a glorious one for the American Board and for the interests of world missions. In a time of unprecedented disturbance, some excuse might have been found for good people who temporarily lost sight of the goal, but the fact that the receipts were $105,000 more than any previous year shows how deeply rooted and widespread is the purpose to give the gospel of Christ to sinning, benighted, and indifferent men everywhere. In felicitating ourselves on the year's work, let us not fail to recognize the splendid ability and devotion of the officers of the Board.

A phase of the report of the Treasurer which should not be lost sight of is that the increase in expenditures almost paralleled the increase in receipts. And while conditions were unusual, will it not be prudent to believe that they will continue to be such that expenditures on the same scale will probably be required? Prices the world over are mounting, and it would not be safe to predict that the cost of maintaining the work of the Board, at its present state of efficiency, will be lower than it is now.

Your committee would make three recommendations:—

First. That every effort be made to increase contributions to the Twentieth Century Fund.

Second. That every friend of the Board's work should use all means in his power to bring to the favorable attention of men and women the advantages and practicability of the Conditional Gifts plan.

Third. That a combined earnest effort should be made in every church to secure a larger total for our foreign work, with the reasonable hope that the per capita of $1.08, mentioned by our Home Secretary in his presentation, may be materially increased.

We would ask special consideration of that portion of the report of the Treasurer dealing with the situation in Turkey, so forcefully corroborated by what we have heard from Dr. Barton and the missionaries from that land as to the demands on the resources of the Board that will be made at the end of the war.

The report was adopted.

Rev. H. S. Mills, for the *Committee on Place and Preacher,* made the following report, which was adopted:—

Since the Board is already committed to meet with the National Council at Los Angeles, Cal., from June 26 to July 3, 1917, and since it will be expected that the preacher for the Council will also be the preacher for the Board, your committee recommend that we concur in the above arrangement.

Secretary Patton reported the death of Rev. John R. Thurston, of Massachusetts, Life Corporate Member of the Board, and the Recording Secretary was requested to send a telegram of sympathy to the family.

A telegram of greetings from Rev. and Mrs. Charles C. Tracy, of California, until recently of Anatolia College, having been received, it was voted upon motion of Secretary Barton that the Recording Secretary make suitable reply.

Associate Secretary D. Brewer Eddy spoke on a new plan of coöperation between the Board and the Woman's Boards in missionary educational work in the Sunday schools, and urged the support of the pastors. Further remarks upon this subject were made by Rev. James P. O'Brien, of Missouri, District Secretary of the Congregational Sunday School and Publishing Society, who presented a motion, which was referred to the Business Committee.

The greetings of the Canadian Congregational Foreign Missionary Society were extended by its Secretary, Rev. J. G. Hindley, of Toronto.

The work and needs of the Tank Home for Children of Missionaries were presented by Rev. Irving W. Metcalf, of Oberlin. Upon suggestion of E. H. Pitkin, of Illinois, subscriptions were received for the support of the Home amounting in all to $1,400.

The attention of the meeting was called to the fact that all profits derived from the sale of Rev. J. K. Greene's book, "Leavening the Levant," are to be applied to Armenian relief. Upon suggestion of M. J. Carpenter, of Illinois, subscriptions to the volume were received to the number of 115.

After benediction by the President, a recess was taken until 7.45.

THURSDAY EVENING

Vice-President Eaton took the chair at 7.45.

The devotional service was led by Pres. James Blaisdell, of Pomona College.

President Moore delivered the annual address.

After the singing of a hymn, the President took the chair. Brief addresses on "What the American Board Has Done for Our People" were made by three young men preparing for work in their home countries: Mr. Columbus Kamba Siamango, of Beira, Portuguese East Africa; Mr. Shaowu P. Chuan, of Peking; and Mr. S. J. Theodore, of Aruppukottai, India.

The Quartet sang, and then brief addresses were made by four Student Volunteers who expect to go to the front within the year: Mr. Walter James, of Oberlin, under appointment as dean of Anatolia College, Marsovan; Roland Cross, of Oberlin, under appointment for student work in Peking; Mr. Emmons White, of Yale; and Mr. Howard Williams, of Union Seminary, under appointment to Bombay.

The hymn, "Ye Christian heralds, go proclaim," was sung. Rev. J. K. Greene offered prayer and made the benediction, after which the meeting adjourned until Friday morning at 9.30.

FRIDAY MORNING

Devotional services were led by Rev. S. Ralph Harlow, and the President took the chair at ten o'clock.

The Minutes were read.

Mr. Frank Kimball, of Illinois, presented a resolution seconded by Mr. W. W. Mills, of Ohio, recommending that the Board raise a special fund of $25,000 for work in the Philippines, and announced that initial gifts of more than $4,700 were offered. The resolution was referred to the Business Committee.

Secretary Barton introduced four missionaries of the Board: Rev. T. T. Holway, of Sofia, who made an address on "Bulgaria's Future"; Dr. Floyd O. Smith, of Diarbekir, who spoke on medical and relief work made necessary by the war; Dr. Clarence D. Ussher, of Van, and Rev. Robert Stapleton, of Erzroom, who spoke on the subject, "Under the Russian Flag."

Mr. Fred B. Fisher, of New York, General Secretary of the Laymen's Missionary Movement, made an address on "The Problem of Enlisting the Whole Church in Active Coöperation with the World Program of Christ."

Hon. Simeon E. Baldwin, for the *Business Committee,* presented the following matters:—

Your Business Committee, having considered the motion made by District Secretary James P. O'Brien, of the Sunday School and Publishing Society, that the American Board, in coöperation with the missionary societies of the other denominations and with a group of experts in Sunday school education, prepare a course of missionary instruction including the missionary work of the denominations and of the Christian world, and adjust it to the courses now in use in our Sunday schools, recommend that, as the suggestion is far-reaching and novel and would require careful consideration, it be referred to the Prudential Committee, to be reported upon by it at the next Annual Meeting.

Your Business Committee have taken under advisement the following motion, submitted on Friday morning by Mr. Frank Kimball, of Illinois, and unanimously recommend its adoption as a Minute of the Board at this meeting:—

"With a deep sense of the way in which the work of the American Board has been blessed of God during the past year; with a still deeper sense of the opportunity that has come to the Board for work in new fields, this meeting of the Board desires to give expression to that gratitude in some practical way. It, therefore, earnestly and prayerfully recommends to the officers and Prudential Committee that they endeavor at once to raise a special sum of not less than $25,000 with which to cover in part the undertaking of additional work in our island possessions, the Philippines, where the work is developing and new opportunities opening far beyond what was anticipated, and which will pass beyond our reach unless we act speedily."

Your Business Committee also recommend the passage of the following vote:—

"*Resolved,* That the American Board of Commissioners for Foreign Missions makes grateful acknowledgment of the warm welcome and kind hospitality of the pastors and people of the Congregational churches of Toledo, and of the courtesies extended by the Collingwood Avenue Presbyterian Church, by the Art Gallery, and by the Toledo Railway and Light Company; and also records its appreciation of the excellent reports of the proceedings at the One Hundred and Seventh Annual Meeting of the Board which have been published by the Toledo daily press."

The several recommendations of the Business Committee were adopted.

The Minutes were read, and the Recording Secretary was authorized to complete them.

An address of farewell was made by Rev. Ernest B. Allen, of Toledo.

After a selection by the American Board Quartet, and prayer and benediction by Rev. J. P. McNaughton, of Bardizag, the President declared the One Hundred and Seventh Annual Meeting of the American Board of Commissioners for Foreign Missions to be adjourned, to meet in connection with the National Council of Congregational Churches in Los Angeles, Cal., June 26 to July 3, 1917.

Oscar Edward Maurer, *Recording Secretary.*

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